SHAYKH AL-SABUNI'S

Tafsir of Sura Yasin

SELECTED FROM

Safwat al-tafasir

Tafsir using narrations and reason
derived from the most reliable books of tafsir
(Ibn Kathir, al-Razi, al-Tabari, al-Qurtubi, Kashshaf, al-Alusi,
Hashiyah al-Sawi, Abu Saʿud and more)

Shaykh Muhammad ʿAli al-Sabuni

Translation and notes by
RASHAD JAMEER

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

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Translator's Preface

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, Lord of the worlds. May Allah's peace and blessings be upon the Prophet Muhammad, the best of creation, and upon his Family, Companions, and the next generation, and all those who follow them in the Muhammadan Nation.

This work is a translation of Sura Yasin from a *tafsir* [Quranic exegesis] written by Imam Muhammad ʿAli b. Jamil al-Sabuni al-Halabi entitled *Safwat al-tafasir*.

While the vast majority of *tafsir* books use only one type of tafsir, Imam al-Sabuni's ground-breaking work combines the two most prominent types of tafsir, namely, 'exegesis by narration' (*tafsir bi 'l-ma'thur*)—which is often synonymous with *tafsir bi 'l-manqul*, and 'exegesis using reason' (*tafsir bi 'l-maʿqul*). Since its completion in 1978 CE (1398 AH), and with more depth than the renowned *Tafsir al-Jalalayn*, *Safwat al-tafasir* has quickly become the celebrated *tafsir* for beginners, and a reliable reference point to learn the orthodox Sunni understanding of the Quran.

About the Present Volume

The list of *Abbreviations* is cited in chronological order to provide the reader with a timeline of the major tafsir works used in this book. Both M.A.S. Abdel Haleem and Mustafa Khattab's respective translations of the Quran were used for the Quranic verses. The appendix *Glimpses of Notable Tafsirs* presents a concise overview of the vast treasures contained in the major *Tafsirs* of this *umma*. The translator has cited important points from the erudite Syrian scholar, Shaykh Muhammad

al-Yaqoubi al-Hasani (Allah preserve him), to add benefit related to the soul, Islamic creed and other practical benefits of Sura Yasin.

While larger books of tafsir have already been translated into English, most Muslims fail to read these works because they tend to be massive reference works that are somewhat daunting. Therefore, this tafsir series, dubbed *The Famous Five Tafsir Series*, has been designed for ordinary Muslims to learn about the famous suras of the Quran, from the most trusted sources of the *umma*, in a format that is concise and manageable. It comprises Suras al-Waqiʿa, al-Rahman, and now Yasin, and will include al-Kahf and al-Mulk, *inshaAllah*, culminating with Juz ʿAmma—and Allah alone grants *tawfiq*.

Wasila Press: Classical Islamic Books

Based in Toronto, Wasila Press is an independent publishing house that was established in 2015 with the mission of making Classical Islamic books accessible to the ever-growing English-reading Muslim community. The word *wasila* refers to 'a means.' And now more than ever, Wasila Press believes that knowledge of Allah and His Messenger (Allah bless him and give him peace) as recorded by the saintly scholars of Islam is the most potent means that Muslims can use to gain confidence, inspiration, and the divine spirit needed to heal the diseases of the heart in the modern world. And what greater means can there be for healing than the Quran itself?

For some, the greatest *wasila* of getting close to Allah is the Quran, while for others, *Rasulullah* (Allah bless him and give him peace) is the greatest wasila. This bears no contradiction because after all, he (Allah bless him and give him peace) was described as 'the Quran walking on earth.' Meaning, he does not merely carry Allah's Message, he *is* Allah's Message! So in that spirit, we say: The Messenger ﷺ *is* the Message!

I ask Allah to accept this humble offering by the overflowing mercy in the Beloved Prophet's heart for his *umma*, and I ask Him to open unto our hearts the beautiful meanings of the Glorious Quran, especially the heart of the Quran, *Sura Yasin*. Finally, I ask whoever

reads this to pray for everyone involved in this translation in any way—especially its author Imam al-Sabuni.

Rashad Jameer
October 2018 / Safar 1440
Toronto, Canada

To the loving memory of my grandparents,
Sheikh Mohammed Ali Bacchus (1915—1999)
& Bibi Sofena Bacchus (1922—2008)

Biography of Shaykh al-Sabuni

SHAYKH MUHAMMAD ʿALI AL-SABUNI is one of the leading scholars of Sunni orthodox Islam (*Ahl al-Sunna wa al-Jamaʿa*) in the current era. A specialist in the knowledge of *tafsir* or exegesis of the Holy Quran, he has authored one of the best and most widely accepted Exegesis of the Qur'an in this era entitled *Safwat al-tafasir* (The Choicest Selections from the Books of Exegesis).

Background

Born in the city of Aleppo, Syria in 1930 CE, his studies began early at the hands of his father, Shaykh Jamil al-Sabuni, who was one of the senior scholars in Aleppo city in his own right. He began memorizing the Quran (*hifz*) in a seminary (*madrasa*), and completed his *hifz* in secondary school. He learned the ancillary disciplines of the Arabic language, the knowledge of inheritance, and the other sciences of Islam from great scholars such as Shaykh Muhammad Najib Siraj, Shaykh Ahmad al-Shamaʿ, Shaykh Muhammad Saʿid and many others.

His Studies

He began his studies in the city of Aleppo at a School of Business where he studied for one year before becoming disinclined because of the school teaching students about *riba'* or interest-based transactions. Despite obtaining excellent results, he left to pursue studies in the disciplines of the Sharia at the famed *Khasrawiyya School of Sharia* in Aleppo, and graduated in 1949 CE. Thereafter, the Syrian Ministry of Endowments sponsored him to study at Masjid al-Azhar in Cairo and he graduated from the Faculty of Sharia in 1952 CE. He

then completed his specialization and further obtained a degree in Sharia Rulings (*Qada*) in 1954 CE.

His Academic Life

After completing his studies at al-Azhar, he returned to Syria to work as a professor in the Ministry of Islamic Culture in Aleppo, where he continued teaching until 1962 CE. Subsequently, he relocated to the Kingdom of Saudi Arabia to work on behalf of the Syrian Ministry of *Tarbiya* and Education as a lecturer for the Sharia College of Islamic Teachings and *Tarbiya* at *Umm al-Qura* University in Mecca al-Mukarrama and was tenured there for approximately thirty years. Following that, he worked as an academic researcher in the Centre for Academic Research and Reviving the Islamic Heritage. Thereafter, he worked in the Muslim World League as a counsellor for scientific research in the Quran and Sunna and remained there for a number of years.

The Shaykh has a voluminous and acute aptitude for knowledge. He had a daily class in Masjid al-Haram in Mecca al-Mukarramah in which he would issue edicts (*fatwa*). Simultaneously, for close to eight years, he also held a weekly class in one of the mosques in the city of Jeddah, where he explained more than one-third of the Holy Quran to students of knowledge. These lessons were recorded on audio cassettes. In a similar fashion, the Shaykh has over 600 programs on the *tafsir* of Quran recorded for television. The production for this project took over two years to complete and was finalized in the year 1998 CE.

A Selection of his Works

1. *Safwat al-tafasir* (The Choicest of Exegesis) – his most famous book which combines two different types of exegesis, namely *tafsir ma'thur* and *manqul* extracted from the foremost of *Tafsirs* namely Tafsirs *Tabari*, *Kashshaf*, *Qurtubi*, *'Alusi*, *Ibn Kathir*, *Bahr Muhit* and others in a simplified presentation (and this is the translation you hold in your hands).

2. *Al-Mawarith fi al-shari'a al-islami* (Inheritance in Islamic Law.)
3. *Rawa'i' al-bayan fi Tafsir ayat al-ahkam* (Enjoyable Elucidations Explaining the Verses of the Quran.)
4. *Qabs min nur al-Quran al-Karim* (A Firebrand of Light from the Holy Quran.)
5. *Al-Sunna al-nabawiyya qism min al-wahy al-ilahi al-munazzal* (The Prophetic Sunna: A Portion of Divine Revelation.)
6. *Mawsuᶜa al-fiqh al-shariᶜ al-muyassar* (A Simplified Encyclopedia of Islamic Jurisprudence.)
7. *Al-Ziwaj al-islami al-mubakkir: saᶜada wa hisana* (An Early Islamic Marriage: Felicity and Chastity.)
8. *Tafsir al-wadih al-muyassir* (The Simplified and Clear Tafsir.)
9. *Al-Mahdi al-nabawi al-sahih fi salah al-tarawih* (Correct Prophetic Guidance regarding Tarawih Prayers.)
10. *Al-Nabuwwa wa al-anbiya'* (Prophethood and the Prophets.)
11. *Mawqif al-shariᶜa al-gharra' min nikah al-mut'ah* (The Resplendent Sharia's Stance on Temporary Marriage.)
12. *Al-Mahdi wa ashrat al-saᶜah* (The Mahdi and the Portents of the Hour.)
13. *Sharh riyad al-salihin* (Commentary on the Meadows of the Righteous.)
14. *Shubuhat wa abatil hawl taᶜaddud zawjat al-rasul* (Abstrusities and Calumnies around the Polygyny of the Prophet ﷺ.)
15. *Tibyan fi 'ulum al-Quran* (The Elucidation on the Sciences of the Quran.)
16. *Risala fi hukm taswir* (The Treatise on the Ruling of Photography.)
17. *Jarimah al-riba akhtar al-jara'im al-diniyya wa al-ijtima'iyya* (The Crime of Usury is the Most Dangerous of Religious and Societal Crimes.)

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At the time of this writing, the Shaykh is alive but has some ailments and is living in the Arabian Peninsula. May Allah continue to benefit us by him. *Amin!*

Reviews for *Safwat al-Tafasir*

Shaykh ʿAbdullah b. Humayd (d. 1908-1981)

All praise belongs to Allah alone. Following the request of my noble brother—the Ustadh, the Shaykh, Muhammad ʿAli al-Sabuni, the Professor at the King Abdul Aziz University at the faculty of Islamic Studies—for me to write a review for his book *Safwat al-tafasir*, after he personally read some portions of it to me, with time not permitting me to listen to it in its entirety, I say as follows:

The author has produced an excellent publication according to the sections that I have heard read from his book—may Allah reward him handsomely. He has undergone immense effort in compiling and selecting the most reliable and soundest of opinions extracted from numerous books of tafsir. In this tafsir, he combines two types of *tafsir*, 1) '*tafsir* by narration' (*tafsir bi 'l-ma'thur* or another name for this type of tafsir is *tafsir bi 'l-manqul*), and 2) '*tafsir* using reason and logic' (*tafsir bi 'l-maʿqul*), all in an exceptionally clear manner and with a novel and simple format.

He begins by mentioning an overview of the surah and its foundational themes, before explaining its vocabulary and relevant word derivations. He then goes on to cite the connections between the previous and upcoming verses, clarifying the reasons why certain verses were revealed (*asbab al-nuzul*). He then begins the *tafsir* or 'exegesis' of the verses, while avoiding the [often complicated] points of grammatical inflection (*ʿirab*). He mentions points of benefit related to the verses and lessons that can be drawn from them and concludes by highlighting the Rhetorical Devices (*Balagha*) used in the surah.

I ask Allah for enabling-grace (*tawfiq*) and accuracy to be bestowed upon us and him, to spread benefit by this book, and to reward the

author for the great effort that he expended in compiling this book. Allah is the Bestower of divine grace—and may Allah bless Muhammad, his Family, and his Companions, and give them peace.

ʿAbdullah b. Humayd
The President for the Supervision of Religious Affairs
at Masjid al-Haram
1397 AH / 1976 CE

Shaykh Abu ʻl-Hasan ʿAli al-Nadwi
(d. 1914-1999)

All praise belongs to Allah, Lord of the Worlds. May peace and blessings be upon the Master of the Messengers, Muhammad, and upon all his Family and Companions.

Throughout the centuries of Islamic authorship, the dominant approach to knowledge was to attempt to record, document and present everything that was said and narrated about a given topic. Hence the books authored about *tafsir* (exegesis), *hadith* (traditions), *sira* (Prophetic Biography), and *tarikh* (history), resemble massive encyclopaedias and tomes of knowledge. And yet, despite this widespread approach possessing a number of benefits; the greatest of them being protecting this invaluable treasure of knowledge from being lost, and to establish within the reader the ability to choose what is most suitable and closer to his proclivity (*dhawqihi*); it has created a problem, especially in our era. This problem is that the beginner and intermediate level students are becoming confused when choosing the closest opinion to that which is correct, and their minds are becoming scattered such that no one single opinion is becoming firmly embedded in them. They find themselves lost in a dense forest of statements, opinions, and ideologies (*madhahib*). Therefore, in every era, a number of authors have been inclined to select the best from these voluminous books and choose the most correct and strongest opinions amongst them. It is these types of works that are of immense benefit and an inestimable aid for students of knowledge.

This era needs this style of authorship most of all because of the little time that is given to Islamic studies, weakening aspirations and scattered minds. As a result, our friend, the virtuous Shaykh, Muhammad ʿAli al-Sabuni, has been enabled by Allah with full *tawfiq* in compiling his book *Safwat al-tafasir*. He has saved students of

knowledge an incredible amount of time, and has taken them by the hand to the nectar of his lifetime of studies and the summary of several major books of tafsir. No one would be able to accomplish this task except one who has studied abundantly, has a sound ideology (*dhawquhu*), and has excelled in the field of teaching. Because of this, he warrants a debt of gratitude from the students of knowledge and those working in the field of tafsir—may Allah reward him handsomely and accept his efforts.

Abu 'l-Hasan ʿAli al-Nadwi
Mecca Mukarrama
1396 AH /1976 CE

Shaykh Muhammad al-Ghazali al-Azhari (d. 1917-1996)

All praise belongs to Allah, *He is the Lord who should be heeded* (*Ahl al-taqwa*), *the Lord of forgiveness* (*Ahl al-maghfira*). May peace and blessings be upon the lighthouse of knowledge and guidance in this world and the next, Prophet Muhammad, and upon his Family and Companions.

The Quranic sciences require a gentle pen, a satisfying pen; one that is far from technical terminologies and philosophical debates. Its greatest mission is to present the divine message and to make it accessible to the souls of the masses without being too formal, using unnecessarily long words or being misrepresented.

The virtuous Shaykh, Muhammad ʿAli al-Sabuni, has successfully accomplished these very objectives. He has simplified his tafsir of the Quran, *Safwat al-tafasir*, and added statements of the Pious Imams that encompass the cream of the crop—both in relation to knowledge and manners (*adab*)—which infuse this work with metaphysical realities and useful wisdom. We have noticed that Shaykh Muhammad ʿAli al-Sabuni has combined two methods of *tafsir* in his book; namely, 'the narrations of the *Salaf*' (*ma'thurat* also known as *manqul*), and 'the independent reasoning of the later scholars' (*ijithadat al-khalaf*) i.e. both the transmitted *and* rational methods of *tafsir* (i.e. *manqul wa maʿqul*) as is commonly stated. Hence the reader will be able to see *both types of tafsir* before him at once, and will be able to benefit from the best of both worlds.

We have also noticed that other *tafsirs* are successful in one of two styles; either extreme brevity, or verbosity which students in this era are unable to bear. However, Shaykh Muhammad ʿAli al-Sabuni—Allah reward him greatly—was able to maintain both balance and beauty in his approach to Quranic knowledge in his tafsir. He steered clear of

anything questionable which could cause an uproar by not mentioning contentious ideological points, or questionable hadiths that require extensive investigation and research.

May Allah grant benefit by him, expand his chest, and reward him on behalf of the *Umma* with the best of rewards.

Muhammad al-Ghazali
President of Daʿwa and ʿUsul al-Din in the Faculty of Sharia
Mecca Mukarrama
1396 AH / 1976 CE

ABBREVIATIONS

Bukhari	al-Bukhari's *Sahih al-Bukhari*
Muslim	Muslim's *Sahih Muslim*
Razi	al-Razi's *Tafsir al-Kabir*
Qurtubi	al-Qurtubi's *Tafsir al-Qurtubi*
Baydawi	al-Baydawi's *Tafsir al-Baydawi*
Tashil	Ibn Juzay al-Kalbi's *Tashil li ʿUlum al-Tanzil*
Bahr al-Muhit	Abu Hayyan al-Andalusi's *Bahr al-Muhit*
Ibn Kathir	Ibn Kathir's *Tafsir Quran al-ʿAzim*
Khazin	al-Khazin's *Tafsir al-Khazin*
Abu Saʿud	Abu Saʿud's *Tafsir Abu Saʿud*
Hashiya al-Sawi	al-Sawi's *Hashiya al-Sawi ʿala Jalalayn*
Ālusi	al-Alusi's *Ruh al-Maʿani*

SHAYKH AL-SABUNI'S

Tafsir of Sura Yasin

SELECTED FROM

Safwat al-tafasir

SHAYKH MUHAMMAD ʿALI AL-SABUNI

CHAPTER 36

Introduction to Sura Yasin

Overview

Widely known as *the heart of the Quran*, Sura Yasin is a Meccan sura that emphasizes the divine source of the Quran and defends it from the charge of being man-made poetry (verses 5-6, 69-70). It warns of the fate of men who are stubborn and constantly mock Allah's revelations. They are reminded of the punishment that befell earlier generations and of Allah's Power as manifested in His creation. The end of the sura provides strong arguments for the reality of the Resurrection. Sura Yasin focuses on three fundamental concepts: faith (*iman*), Resurrection and the Gathering, as well as the story of the People of the Town (*Ashab al-Qariya*), and furnishes proofs for the Oneness of Allah.

The Benefits of Sura Yasin

BENEFIT ONE

The Beloved Prophet Muhammad (Allah bless him and give him peace) said:

اِنَّ لِكُلِّ شَىءٍ قَلبًا وقَلبُ القُرآنِ يٰسٓ. وَدَدتُ اَنَّهَا فى قَلبِ كُلِّ اِنسَانٍ مِن اُمَّتِى

Without doubt, everything has a heart and the heart of the Quran is Yasin. I would love it to be in the heart of everyone in my *umma* (nation). (*Bazzar*)

BENEFIT TWO

The Noble Prophet (Allah bless him and give him peace) said:

اِقْرَؤُوْا يٰسٓ عَلٰى مَوتَاكُم

Recite Yasin unto your dead. (*Abu Dawud*)

Shaykh Muhammad al-Yaqoubi (Allah preserve him) commenting on this hadith said:

> It is recommended to recite Sura Yasin when someone is about to die, has just died, or any time after they have passed away. Also, one should recite Sura al-Raʿd (the 13th sura) to ease the pangs of death (*sakarāt al-mawt*). (Shurunbulali's *Nur al-idah*)

BENEFIT THREE

Anas b. Malik (Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and give him peace) said:

إِنَّ لِكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْقُرآنِ يٰسٓ. وَمَنْ قَرَأَ يٰسٓ كَتَبَ اللهُ لَهُ بِقِرَاءَتِهَا قِرَاءَةُ الْقُرآنِ عَشَرَ مَرَّات

> Everything has a heart and the heart of the Quran is Yasin. Whoever recites Yasin, Allah will record for his recitation [the reward] of reciting the Quran ten times. (*Tirmidhi; Darimi*)

BENEFIT FOUR

Abu Hurayra (Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and give him peace) said:

مَنْ قَرَأَ سُوْرَةَ يٰسٓ فِي لَيْلَةٍ اِبْتِغَاءَ وَجْهِ اللهَ غُفِرَ لَهُ فِي تِلْكَ اللَّيْلَةِ

> Whoever recites Sura Yasin during the night seeking to please Allah will be forgiven on that night.

BENEFIT FIVE

Abu Hurayra (Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and give him peace) said:

مَنْ قَرَأَ سُورَةَ يٰسٓ فِي لَيْلَةٍ أَصْبَحَ مَغْفُورًا لَهُ

> Whoever recites Sura Yasin at night will be forgiven in the morning. (*Abu Yaʿla*)

Reason for Revelation (*Asbab al-Nuzul*)

FIRST INSTANCE: VERSE 12

﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ﴾

12. We shall certainly bring the dead back to life, and We record what they send ahead of them as well as what they leave behind:

Imam Muslim records in his Sahih that Jabir b. ʿAbdullah (Allah be pleased with them) said:

> The tribe of Banu Salima desired to move near the masjid [i.e. Masjid al-Nabawi (Allah bless him and give him peace)] and the plot of land they desired was available. This news reached the Prophet and he said:
>
> يَا بَنِي سَلِمَة! مَكَانكُم تُكتَب اٰثَارَكُم! مَكَانكُم تُكتَب اٰثَارَكُم!
>
> O Banu Salima! Stay at your homes, your footsteps are being recorded. Stay at your homes, your footsteps are being recorded.

Immediately, they complied to the sentiments of the Prophet of Allah (Allah bless him and give him peace) saying: "We no longer have a desire to move."

SECOND INSTANCE: VERSE 78

﴿أَوَلَمْ يَرَ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ﴾

Does man not see that it is We Who created him from sperm? Yet behold! He stands forth as an open adversary [against Us]! (Yasin 36: 78)

Tafsir al-Qurtubi (15/58) and *Bahr al-Muhit* (7/348) record that one of the chiefs of Quraysh, Ubayy b. Khalaf, came with a dry, brittle bone to the Beloved Prophet (Allah bless him and give him peace). Ubayy crushed it in his hand and asked mockingly, "O Muhammad, do you claim that Allah will give life to this after it has become dust?" The Prophet replied to him, "Yes, He will give life to it, then resurrect you and enter you into Hellfire."

So Allah revealed,

﴿أَوَلَمْ يَرَ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾

Does man not see that it is We Who created him from sperm? Yet behold! He stands forth as an open adversary [against Us]! Say, 'He who created them in the first place will give them life again: and He has full knowledge of every creation. (Yasin 36: 77-79)

Sura Yasin

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يسٓ ﴿١﴾ وَٱلْقُرْءَانِ ٱلْحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ﴿٣﴾ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤﴾ تَنزِيلَ ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٥﴾ لِتُنذِرَ قَوْمًا مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ ﴿٦﴾ لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾ إِنَّا جَعَلْنَا فِىٓ أَعْنَٰقِهِمْ أَغْلَٰلًا فَهِىَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾ وَسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكْرَ وَخَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْىِ ٱلْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ ۚ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ فِىٓ إِمَامٍ مُّبِينٍ ﴿١٢﴾ وَٱضْرِبْ لَهُم مَّثَلًا أَصْحَٰبَ ٱلْقَرْيَةِ إِذْ جَآءَهَا ٱلْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَآ إِلَيْهِمُ ٱثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوٓا۟ إِنَّآ إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾ قَالُوا۟ مَآ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَآ أَنزَلَ ٱلرَّحْمَٰنُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا۟ رَبُّنَا يَعْلَمُ إِنَّآ إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَآ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٧﴾ قَالُوٓا۟ إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِن لَّمْ تَنتَهُوا۟ لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا۟ طَٰٓئِرُكُم مَّعَكُمْ ۚ أَئِن ذُكِّرْتُم ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾ وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَٰقَوْمِ ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ ﴿٢٠﴾ ٱتَّبِعُوا۟ مَن لَّا يَسْـَٔلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ ﴿٢١﴾ وَمَا لِىَ لَآ أَعْبُدُ ٱلَّذِى فَطَرَنِى وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدْنِ ٱلرَّحْمَٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّى شَفَٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُونِ ﴿٢٣﴾ إِنِّىٓ إِذًا لَّفِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾ إِنِّىٓ ءَامَنتُ بِرَبِّكُمْ فَٱسْمَعُونِ ﴿٢٥﴾

قِيلَ ٱدۡخُلِ ٱلۡجَنَّةَۖ قَالَ يَٰلَيۡتَ قَوۡمِي يَعۡلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي
مِنَ ٱلۡمُكۡرَمِينَ ﴿٢٧﴾ وَمَآ أَنزَلۡنَا عَلَىٰ قَوۡمِهِۦ مِنۢ بَعۡدِهِۦ مِن جُندٖ مِّنَ ٱلسَّمَآءِ
وَمَا كُنَّا مُنزِلِينَ ﴿٢٨﴾ إِن كَانَتۡ إِلَّا صَيۡحَةٗ وَٰحِدَةٗ فَإِذَا هُمۡ خَٰمِدُونَ ﴿٢٩﴾
يَٰحَسۡرَةً عَلَى ٱلۡعِبَادِۚ مَا يَأۡتِيهِم مِّن رَّسُولٍ إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ﴿٣٠﴾ أَلَمۡ
يَرَوۡاْ كَمۡ أَهۡلَكۡنَا قَبۡلَهُم مِّنَ ٱلۡقُرُونِ أَنَّهُمۡ إِلَيۡهِمۡ لَا يَرۡجِعُونَ ﴿٣١﴾ وَإِن كُلّٞ
لَّمَّا جَمِيعٞ لَّدَيۡنَا مُحۡضَرُونَ ﴿٣٢﴾ وَءَايَةٞ لَّهُمُ ٱلۡأَرۡضُ ٱلۡمَيۡتَةُ أَحۡيَيۡنَٰهَا وَأَخۡرَجۡنَا
مِنۡهَا حَبّٗا فَمِنۡهُ يَأۡكُلُونَ ﴿٣٣﴾ وَجَعَلۡنَا فِيهَا جَنَّٰتٖ مِّن نَّخِيلٖ وَأَعۡنَٰبٖ
وَفَجَّرۡنَا فِيهَا مِنَ ٱلۡعُيُونِ ﴿٣٤﴾ لِيَأۡكُلُواْ مِن ثَمَرِهِۦ وَمَا عَمِلَتۡهُ أَيۡدِيهِمۡ
أَفَلَا يَشۡكُرُونَ ﴿٣٥﴾ سُبۡحَٰنَ ٱلَّذِي خَلَقَ ٱلۡأَزۡوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلۡأَرۡضُ
وَمِنۡ أَنفُسِهِمۡ وَمِمَّا لَا يَعۡلَمُونَ ﴿٣٦﴾ وَءَايَةٞ لَّهُمُ ٱلَّيۡلُ نَسۡلَخُ مِنۡهُ ٱلنَّهَارَ فَإِذَا
هُم مُّظۡلِمُونَ ﴿٣٧﴾ وَٱلشَّمۡسُ تَجۡرِي لِمُسۡتَقَرّٖ لَّهَاۚ ذَٰلِكَ تَقۡدِيرُ ٱلۡعَزِيزِ ٱلۡعَلِيمِ
﴿٣٨﴾ وَٱلۡقَمَرَ قَدَّرۡنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلۡعُرۡجُونِ ٱلۡقَدِيمِ ﴿٣٩﴾ لَا ٱلشَّمۡسُ
يَنۢبَغِي لَهَآ أَن تُدۡرِكَ ٱلۡقَمَرَ وَلَا ٱلَّيۡلُ سَابِقُ ٱلنَّهَارِۚ وَكُلّٞ فِي فَلَكٖ يَسۡبَحُونَ
﴿٤٠﴾ وَءَايَةٞ لَّهُمۡ أَنَّا حَمَلۡنَا ذُرِّيَّتَهُمۡ فِي ٱلۡفُلۡكِ ٱلۡمَشۡحُونِ ﴿٤١﴾ وَخَلَقۡنَا لَهُم مِّن
مِّثۡلِهِۦ مَا يَرۡكَبُونَ ﴿٤٢﴾ وَإِن نَّشَأۡ نُغۡرِقۡهُمۡ فَلَا صَرِيخَ لَهُمۡ وَلَا هُمۡ يُنقَذُونَ
﴿٤٣﴾ إِلَّا رَحۡمَةٗ مِّنَّا وَمَتَٰعًا إِلَىٰ حِينٖ ﴿٤٤﴾ وَإِذَا قِيلَ لَهُمُ ٱتَّقُواْ مَا بَيۡنَ أَيۡدِيكُمۡ
وَمَا خَلۡفَكُمۡ لَعَلَّكُمۡ تُرۡحَمُونَ ﴿٤٥﴾ وَمَا تَأۡتِيهِم مِّنۡ ءَايَةٖ مِّنۡ ءَايَٰتِ رَبِّهِمۡ
إِلَّا كَانُواْ عَنۡهَا مُعۡرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمۡ أَنفِقُواْ مِمَّا رَزَقَكُمُ ٱللَّهُ قَالَ
ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُوٓاْ أَنُطۡعِمُ مَن لَّوۡ يَشَآءُ ٱللَّهُ أَطۡعَمَهُۥٓ إِنۡ أَنتُمۡ إِلَّا
فِي ضَلَٰلٖ مُّبِينٖ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ صَٰدِقِينَ ﴿٤٨﴾ مَا
يَنظُرُونَ إِلَّا صَيۡحَةٗ وَٰحِدَةٗ تَأۡخُذُهُمۡ وَهُمۡ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسۡتَطِيعُونَ
تَوۡصِيَةٗ وَلَآ إِلَىٰٓ أَهۡلِهِمۡ يَرۡجِعُونَ ﴿٥٠﴾ وَنُفِخَ فِي ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلۡأَجۡدَاثِ

إِلَىٰ رَبِّهِمۡ يَنسِلُونَ ﴿٥١﴾ قَالُواْ يَٰوَيۡلَنَا مَنۢ بَعَثَنَا مِن مَّرۡقَدِنَاۜ هَٰذَا مَا وَعَدَ
ٱلرَّحۡمَٰنُ وَصَدَقَ ٱلۡمُرۡسَلُونَ ﴿٥٢﴾ إِن كَانَتۡ إِلَّا صَيۡحَةٗ وَٰحِدَةٗ فَإِذَا هُمۡ جَمِيعٞ
لَّدَيۡنَا مُحۡضَرُونَ ﴿٥٣﴾ فَٱلۡيَوۡمَ لَا تُظۡلَمُ نَفۡسٞ شَيۡـٔٗا وَلَا تُجۡزَوۡنَ إِلَّا مَا كُنتُمۡ
تَعۡمَلُونَ ﴿٥٤﴾ إِنَّ أَصۡحَٰبَ ٱلۡجَنَّةِ ٱلۡيَوۡمَ فِي شُغُلٖ فَٰكِهُونَ ﴿٥٥﴾ هُمۡ وَأَزۡوَٰجُهُمۡ
فِي ظِلَٰلٍ عَلَى ٱلۡأَرَآئِكِ مُتَّكِـُٔونَ ﴿٥٦﴾ لَهُمۡ فِيهَا فَٰكِهَةٞ وَلَهُم مَّا يَدَّعُونَ ﴿٥٧﴾
سَلَٰمٞ قَوۡلٗا مِّن رَّبّٖ رَّحِيمٖ ﴿٥٨﴾ وَٱمۡتَٰزُواْ ٱلۡيَوۡمَ أَيُّهَا ٱلۡمُجۡرِمُونَ ﴿٥٩﴾ أَلَمۡ أَعۡهَدۡ
إِلَيۡكُمۡ يَٰبَنِيٓ ءَادَمَ أَن لَّا تَعۡبُدُواْ ٱلشَّيۡطَٰنَۖ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ﴿٦٠﴾
وَأَنِ ٱعۡبُدُونِي هَٰذَا صِرَٰطٞ مُّسۡتَقِيمٞ ﴿٦١﴾ وَلَقَدۡ أَضَلَّ مِنكُمۡ جِبِلّٗا كَثِيرًاۖ
أَفَلَمۡ تَكُونُواْ تَعۡقِلُونَ ﴿٦٢﴾ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِي كُنتُمۡ تُوعَدُونَ ﴿٦٣﴾ ٱصۡلَوۡهَا
ٱلۡيَوۡمَ بِمَا كُنتُمۡ تَكۡفُرُونَ ﴿٦٤﴾ ٱلۡيَوۡمَ نَخۡتِمُ عَلَىٰٓ أَفۡوَٰهِهِمۡ وَتُكَلِّمُنَآ أَيۡدِيهِمۡ
وَتَشۡهَدُ أَرۡجُلُهُم بِمَا كَانُواْ يَكۡسِبُونَ ﴿٦٥﴾ وَلَوۡ نَشَآءُ لَطَمَسۡنَا عَلَىٰٓ أَعۡيُنِهِمۡ
فَٱسۡتَبَقُواْ ٱلصِّرَٰطَ فَأَنَّىٰ يُبۡصِرُونَ ﴿٦٦﴾ وَلَوۡ نَشَآءُ لَمَسَخۡنَٰهُمۡ عَلَىٰ مَكَانَتِهِمۡ
فَمَا ٱسۡتَطَٰعُواْ مُضِيّٗا وَلَا يَرۡجِعُونَ ﴿٦٧﴾ وَمَن نُّعَمِّرۡهُ نُنَكِّسۡهُ فِي ٱلۡخَلۡقِۖ أَفَلَا
يَعۡقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمۡنَٰهُ ٱلشِّعۡرَ وَمَا يَنۢبَغِي لَهُۥٓۚ إِنۡ هُوَ إِلَّا ذِكۡرٞ وَقُرۡءَانٞ
مُّبِينٞ ﴿٦٩﴾ لِّيُنذِرَ مَن كَانَ حَيّٗا وَيَحِقَّ ٱلۡقَوۡلُ عَلَى ٱلۡكَٰفِرِينَ ﴿٧٠﴾ أَوَلَمۡ يَرَوۡاْ
أَنَّا خَلَقۡنَا لَهُم مِّمَّا عَمِلَتۡ أَيۡدِينَآ أَنۡعَٰمٗا فَهُمۡ لَهَا مَٰلِكُونَ ﴿٧١﴾ وَذَلَّلۡنَٰهَا
لَهُمۡ فَمِنۡهَا رَكُوبُهُمۡ وَمِنۡهَا يَأۡكُلُونَ ﴿٧٢﴾ وَلَهُمۡ فِيهَا مَنَٰفِعُ وَمَشَارِبُۖ أَفَلَا
يَشۡكُرُونَ ﴿٧٣﴾ وَٱتَّخَذُواْ مِن دُونِ ٱللَّهِ ءَالِهَةٗ لَّعَلَّهُمۡ يُنصَرُونَ ﴿٧٤﴾ لَا يَسۡتَطِيعُونَ
نَصۡرَهُمۡ وَهُمۡ لَهُمۡ جُندٞ مُّحۡضَرُونَ ﴿٧٥﴾ فَلَا يَحۡزُنكَ قَوۡلُهُمۡۘ إِنَّا نَعۡلَمُ مَا
يُسِرُّونَ وَمَا يُعۡلِنُونَ ﴿٧٦﴾ أَوَلَمۡ يَرَ ٱلۡإِنسَٰنُ أَنَّا خَلَقۡنَٰهُ مِن نُّطۡفَةٖ فَإِذَا هُوَ
خَصِيمٞ مُّبِينٞ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلٗا وَنَسِيَ خَلۡقَهُۥۖ قَالَ مَن يُحۡيِ ٱلۡعِظَٰمَ
وَهِيَ رَمِيمٞ ﴿٧٨﴾ قُلۡ يُحۡيِيهَا ٱلَّذِيٓ أَنشَأَهَآ أَوَّلَ مَرَّةٖۖ وَهُوَ بِكُلِّ خَلۡقٍ عَلِيمٌ

٧٩ ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ
٨٠ أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم
بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ٨١ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن
فَيَكُونُ ٨٢ فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ٨٣

Tafsir

أَعُوذُ بِاللهِ مِنَ الشَّيطَانِ الرَّجِيم

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

I seek refuge in Allah from the accursed Satan
In the Name of Allah, Most Gracious, Most Merciful

Verse 1

﴿يٰسٓ﴾

1. Ya Sin

Ya Sin: Allah knows best what this means (*Allahu aʿlam bi muradih*). *Ya Sin* is one of the *huruf al-muqattaʿat* (severed letters or 'divine acronyms') that commence certain suras which highlight the inimitability (*ʿijaz*) of the Quran. It consists of the selfsame letters in the Arabic alphabet that the disbelievers knew all too well and which they would converse with everyday. Yet despite that, the *huruf al-muqattaʿat* (the severed letters) have been authored by the Inimitable Allah, and that human beings are incapable of replicating anything like them is a sign to prove that without doubt, they are composed by Allah.[1]

1 Shaykh al-Sabuni has included a detailed explanation on the severed letters (*huruf al-muqattaʿat*) at the beginning of Sura al-Baqara in *Safwat al-tafasir*.

Al-Qurtubi says in his tafsir *al-Jamiᶜ li 'l-Ahkam al-Quran* (15/4):

> Ibn ᶜAbbas (Allah be pleased with father and son) says: '*Yasin* means: '*Ya Insan!*' (O Man) in the language of *Ti*.'[2] It is said: 'It refers to one of the names of the Prophet Muhammad (Allah bless him and give him peace) as evidenced by the upcoming verse: '*Indeed, you are certainly among the Messengers.*' It is also said it means: '*Ya Sayyid al-Bashar!*' (O Master of Humanity) as mentioned by Abu Bakr al-Warraq.

Verse 2

﴿وَالْقُرْآنِ الْحَكِيمِ﴾

2. By the wise Quran,

This is an oath sworn by Allah for the Quran. In Arabic, an oath is sworn to:

1. capture your attention,
2. highlight the importance of the object being sworn by [in this case, the Quran],
3. highlight the statement after the oath [in this case, the following verse].

And the word *Hakim* means *muhkam* (i.e. definitive, finalized and perfected) such that it is not subject to alteration or substitution, nor is it susceptible to contradiction or being proved false.
Al-Qurtubi says in his tafsir (15/5):

> *Hakim* means it has been perfected in both its arrangement and its meanings such that it has no defects, shortcomings or errors.

Abu Saᶜud says in his tafsir *Irshad al-ᶜAql al-Salim ila Mazaya al-Quran al-Karim* (4/247):

2 The language of *Ti* is an ancient Yemeni dialect of Arabic called *Qahtani*. It has been said that the paragon of generosity, Hatim al-Ta'i, hailed from those people.

> *Hakim* means 'infused with wisdom' or 'articulating wisdom' since it is authored by the Inimitable and Wise Allah (*al-Hakim*) who has filled it with marvellous wisdom.

Put simply, Allah Most High swore an oath by this Perfect Book which is matchless in its arrangement, remarkable in its meanings, perfect in its legislation and masterful in its rulings. It transcends the highest echelons of rhetoric and eloquence (*balagha*) known to the Arabs. The sole objective behind this oath is to emphasize and highlight that '*Muhammad is the Messenger of Allah*' (Allah bless him and give him peace). In fact, this oath is a glorification and elevation of the Prophet's rank [in context of the following verse].

Verse 3

﴿إِنَّكَ لَمِنَ الْمُرْسَلِينَ﴾

3. you [Prophet] are truly one of the messengers sent…

This verse is called in Arabic *jawab al-qasam*. *Jawab al-qasam* refers to the statement which the previous oath intends to highlight and draw your attention to. This verse means: 'Indeed you, O Muhammad, are among the messengers sent from the Lord of the Worlds for the guidance of man.' Tafsir al-Qurtubi records (15/5) as transmitted from Imam al-Qushayri that Ibn ᶜAbbas (Allah be pleased with them) said:

> The disbelievers of Quraysh said, "O Muhammad, you were not sent by anyone. Allah has not sent you to us." So Allah swore an emphatic oath by the Wise Quran that indeed Muhammad (Allah bless him and give him peace) is undeniably one of Allah's Chosen Messengers.

Verse 4

﴿عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

4. on a straight path,

i.e. on a noble path that is upright which contains no deviation or crookedness. This path refers to Islam; the religion of the messengers before you who brought faith (*iman*) and monotheism (*tawhid*) to their people. Tafsir al-Qurtubi records (22/97) as related by Qatada:

> This refers to the Way that does not contain the slightest deviation from guidance, which is the religion of Islam.

Ibn Munir says in his Commentary on Zamakhshari's *al-Kashshaf* (4/2):

> The indefinite noun *sirat* (i.e. without the *alif lam* before it) was used in order to elevate the honour (*tafkhim*) and grandeur (*ta'zim*) of the Way of Islam.

Verse 5

﴿تَنزِيلَ الْعَزِيزِ الرَّحِيمِ﴾

5. with a revelation from the Almighty, the All-Merciful Lord,

i.e. this Quran—this guiding and illuminating Quran—is revealed from the Lord of Honour (*Rabb al-'Izza*); He who is Almighty in His Kingdom and tremendously Merciful to His creation.

Verse 6

﴿لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ﴾

6 …to warn a people whose forefathers were not warned…

i.e. so that you, O Muhammad, warn the Arabs with this Quran, for they are those people to whom no messenger has come nor a divine book, to the extent that the period of time in which no messenger was sent to them (called *fatra*) became prolonged. Linguistically, the intent behind the word '*warn*' (*li tundhira*) is to frighten them of the punishment of Allah.

﴿فَهُمْ غَافِلُونَ﴾

6. …and so they are unaware.

i.e. and because of that, they are unaware of guidance (*hidaya*) and faith (*iman*), wandering about blindly in the darkness of idolatry (*shirk*), worshipping statues. Then Allah elucidates the reason they warrant His punishment, namely because of their persistent disbelief in Allah (*kufr*) and adamant denial of the truth (*takdhib*) saying,

Verse 7

﴿لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ﴾

7. The verdict has been passed against most of them, for they refuse to believe.

The letter '*lam*' at the beginning of the word '*la-qad*' provides the force of an oath. This renders the meaning: I swear by Allah, the Fire of Hell is incumbent upon the majority of those idolaters (*mushrikin*) because of their stubborn persistence on disbelief, their belligerent rejection of the truth, and their ignoring the clear signs and warnings. So as a result of all this, they will not believe in what you have brought to them, O Muhammad. Then Allah Most High describes the reason they abandon faith (*iman*) saying,

Verse 8

﴿إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُم مُّقْمَحُونَ﴾

8. [It is as if] We had placed iron collars around their necks, right up to their chins so that their heads are forced up…

This is a metaphor and use of physical imagery to represent the spiritual state of the idolaters in their misguidance. This verse depicts iron shackles around their wrists (like handcuffs), and their shackled

i.e. on a noble path that is upright which contains no deviation or crookedness. This path refers to Islam; the religion of the messengers before you who brought faith (*iman*) and monotheism (*tawhid*) to their people. Tafsir al-Qurtubi records (22/97) as related by Qatada:

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wrists being fastened to an iron collar that is fastened tightly around their necks. The iron collar is forcing their heads upwards and prevents them from lowering their heads—and this represents their perpetual state. *Tafsir al-Jalalayn* records (3/318):

> This verse is a metaphorical (*majazi*) representation of the spiritual state of the idolater's heart. It means: they do not become submissive, compliant and obedient to the dictates of faith (*iman*), nor do they lower their heads to it.

Translator's note: Rather, they raise their heads haughtily out of arrogance towards the commands of Allah and the Sunna of Allah's Beloved Messenger, Muhammad (Allah bless him and give him peace). – End of translator's note.

Ibn Kathir says in his tafsir *Tafsir al-Quran al-ʿAzim* (3/155):

> This verse means: verily We have decreed hellacious torture and wretched state for those people resembling one whose hands have been shackled to his neck under his chin and is wearing an iron collar that forces his chin up. And it was sufficient to mention the word *agh-lal* which means being shackled around their necks and it was not necessary to mention their hands, because the word *agh-lal* entails having one's hands shackled to one's neck.

Abu Saʿud says in his tafsir (4/248):

> The spiritual state of the idolaters (*mushrikin*) in the world is likened to the state of those whose necks are tightly shackled with iron collars '*right up to their chins*'. Meaning, their shackles reach right up under their chins so that they are unable to turn [left and right] to see the truth, nor can they move their heads in the least to show any interest therein. They are also unable to bow their heads down in humility before it, nor can they even lower their gaze out of respect for it, such that they are barely able to see the truth or even turn in its direction.

Verse 9

﴿وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ﴾

9. ...and set barriers before and behind them, blocking their vision: they cannot see.

Abu Saʿud says in his tafsir (4/249):

> This verse completes the imagery of the previous verse. This verse means: and We have set massive barriers both in front of them and behind them '*...blocking their vision so they cannot see*'. Meaning, We have blocked their vision with these barriers so they could not see anything in the first place [regardless of the iron collars forcing their necks upward], because they are trapped between these two immense barriers. This is a description of their state of sheer terror; being trapped in the spiritual dungeon of ignorance and misguidance; being prevented from looking for signs of guidance and proofs [by their own choices].

Hashiya al-Sawi ʿala al-Jalalayn (3/319) records:

> All of this is a visual representation of the paths of *iman* being closed for them, and when the path is closed for a person, he will never reach his destination.

Translator's note: It has been reported that when the Blessed Prophet (Allah bless him and give him peace) was going to secretly migrate from Mecca to Medina and the assassins surrounded his house in an attempt to assassinate him, he recited this verse and blew it onto them and by the Power of Allah, miraculously, they could not see him and he walked right between them and escaped their evil plot. Moreover, Shaykh Muhammad al-Yaqoubi (Allah preserve him) has stated:

> If one wants to pass through some obstacle safely and without harassment (e.g. checkpoints, security, etc.), then one should recite this verse with full certainty (*yaqīn*) that it will work by the permission of Allah, not testing Allah.

Verse 10

﴿وَسَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ﴾

10. It is all the same to them whether you warn them or not:

i.e. it is all the same to them, O Muhammad, whether you warn them or not, whether you frighten them or not. This is because whoever's mind has been thoroughly enveloped in darkness and misguidance, and whoever's heart has been overpowered by his desires (*hawa'*) and wrongdoing (*zulm*), then warning, frightening and rebuking such a person will be of no effect.

﴿لَا يُؤْمِنُونَ﴾

10. …they will not believe.

i.e. because of that they will not believe. This is because warnings (*indhar*) have no effect on a dead heart. They only awaken a living heart that is prepared to receive *iman* (faith). This verse is a source of comfort and solace (*tasliya*) for the Beloved Prophet (Allah bless him and give him peace) and exposes the reality of those whose hearts have become covered in oppression and sin.

Verse 11

﴿إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ﴾

11. You can warn only those who will follow the Quran…

i.e. the only people who will benefit from your warning, O Muhammad, are those who believe in the Quran and act according to its commands.

﴿وَخَشِيَ الرَّحْمَٰنَ بِالْغَيْبِ﴾

11. …and hold the Merciful One in awe, though they cannot see Him:

i.e. they fear Allah without seeing Him. Abu Hayyan says in his tafsir *Bahr al-Muhit* (7/325):

> In explaining the words '*khashiya al-Rahman*' or '*and hold the All-Merciful Lord in awe*' I say: indeed, the All-Merciful Lord (*al-Rahman*) is attributed with 'loving mercy' (*rahma*), and mercy gives rise to hope. However, notwithstanding the true Muslim's knowledge of Allah's mercy, he also venerates and respects Allah, fearing that He will strip him of any blessings He has bestowed unto him. And Allah's word '*bi 'l-ghayb*' or '*though they cannot see Him*' refers to when the true Muslim is in seclusion (*khalwa*), when man is alone, and no other human being is watching [because you can test the level of your *iman* by assessing what you do when you are alone].

﴿فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ﴾

11. …give such people the glad news of forgiveness and a generous reward.

Since such people do indeed benefit from the warning, they are the most deserving of glad-tidings. The verse means: so, O Muhammad, give glad-tidings to such people of tremendous forgiveness from Allah for their sins and a handsome reward in the hereafter in the Gardens of Bliss.

Translator's note: Linguistically, the words *maghfiratin* and *ajrin* are in the indefinite form (*nakira*), and the Arabic language has a rule stating: *al-tankiru li al-taʿzim* which means 'the indefinite form indicates magnification of that quality.' Thus '*forgiveness*' carries the meaning 'unimaginable forgiveness' and '*a generous reward*' carries the meaning of 'an unbelievably generous reward.' – End of translator's note.

Ibn Kathir says in tafsir (3/156):

> '*Ajrun Karim*' or *a* '*generous reward*' refers to a vast and copious reward, excellent and beautiful in its nature, which will only fully occur in the Gardens of Paradise.

And when Allah Most High mentions the Message of Islam (*risala*), He thereafter mentions the Resurrection and the Gathering for the Day of Judgment.

Verse 12

﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ﴾

12. We shall certainly bring the dead back to life,

i.e. We will resurrect them from their graves after their death for Reckoning (*Hisab*) and Compensation (*Jaza'*).

﴿وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ﴾

12. …and We record what they send ahead of them as well as what they leave behind:

Al-Qurtubi says in his tafsir (22/99):

> The words '*wa naktubu ma qaddamu*' or '*and We record what they send ahead of them*' mean: We record both the good and bad they send forth from the world, as well as their pious and evil deeds. And the words '*wa atharahum*' or '*as well as what they leave behind*' mean: We also record the footsteps they took to the masjid.

So in light of this tafsir, Imam Muslim records in his *Sahih* that Jabir b. ʿAbdullah (Allah be pleased with them) said:

> The tribe of Banu Salima desired to move near the masjid, and the plot of land they needed to do so was available. This news reached the Prophet (Allah bless him and give him peace) and he said: "*O Banu Salima! Stay at your homes, your footsteps are being recorded. Stay at your homes, your footsteps are being recorded.*" Immediately, they complied to the sentiments of the Prophet (Allah bless him and give him peace) saying: "we no longer have a desire to move."

Translator's note: Sura Yasin is entirely a Meccan Sura, however there is an opinion that this verse is a Medinan verse because of this hadith regarding Banu Salima. However, the relied upon opinion is that Sura

Yasin is a Meccan Sura in its entirety—and Allah knows best. Also, Shaykh Muhammad al-Yaqoubi (Allah preserve him) mentions:

> The word *atharahum* can refer to deeds that does which continue on in the world after one's demise (*sadaqa jariya*), such as wells of water that continue to provide people fresh water to drink, schools or masjids they helped build, or books they wrote or donated toward which people continue to benefit from after their death. They will continue to receive rewards for these deeds in their graves and Allah is recording all of this.

﴿وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ﴾

12. …We keep an account of everything in a clear Record.

i.e. We have collected every single thing and recorded every single matter in a clear book which refers to the Books of Deeds, as Allah said elsewhere:

﴿يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ﴾

> On the Day when We shall summon all men with their record (*imamihim*) (Isra 17: 71)

In this verse from Sura al-Isra, 'their record' (*imamihim*) refers to 'their Book of Deeds' which testifies to whatever they did, whether good or bad. Mujahid and Qatada say:

> This refers to the Divine Tablet (the *Lawh al-Mahfuz*).

The preferred opinion, however, is what we have mentioned previously. In other words, in this verse of Sura Yasin the word '*imam*' refers to 'the Book of Deeds' and that is the preference of Ibn Kathir. Abu Hayyan records in his *Bahr al-Muhit* (7/325):

> Concerning '*wa naktubu ma qaddamu…*' or '*and We record what they send ahead of them*', the words '*We record*' is a figure of speech intended to express the certainty of Allah's Knowledge about their deeds in terms of writing. This is because here, the act of writing conveys the idea of recording in a permanent record.

Next, Allah mentions to the disbelievers of Mecca the story of the People of the Town (*Ashab al-Qariya*) who denied their Messengers, and as a result, Allah destroyed them with a piercing cry (*sayha*) from the heavens.

THE PEOPLE OF THE TOWN (*ASHAB AL-QARIYA*)

Verse 13

﴿وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ﴾

13. Give them the example of the people to whose town…

i.e. O Muhammad, mention to your people—the people who deny you—the story of the People of the Town. The town was named Antioch (in present-day Turkey) and it was legendary, containing amazing tales.

﴿إِذْ جَاءَهَا الْمُرْسَلُونَ﴾

13. …messengers came.

i.e. when our messengers, whom we sent to guide them, came to them. Al-Qurtubi says in his tafsir (15/14):

> This town is named Antioch (*Intakiyya*). According to all of the exegetes (*mufassirun*), Allah sent them three messengers named Sadiq, Masduq and Shamʿun. The Beloved Prophet (Allah bless him and give him peace) was commanded to warn the idolaters of Mecca that a punishment could be unleashed upon them similar to what was unleashed upon the disbelievers of this particular town that had three of Allah's messengers sent to them simultaneously. It is said: the three messengers refer to three messengers sent after [and on behalf of] Prophet ʿIsa (upon him be peace) with his original message.

Verse 14

﴿إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا﴾

14. When We sent two messengers but they rejected both.

i.e. when We sent two messengers to them, they responded harshly and attacked them with stern rejection and denial.

﴿فَعَزَّزْنَا بِثَالِثٍ﴾

14. …Then We reinforced them with a third.

i.e. We strengthened them and reinforced them with a third messenger.

﴿فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ﴾

14. They said, 'Truly, we are messengers to you,'

i.e. verily we are messengers from Allah sent to guide you.

Verse 15

﴿قَالُوا مَا أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا﴾

15. The people replied, "You are only men like us,

i.e. you have no inherent virtue over us; you are but men like us. So why then would Allah send guidance unto you and not us?

﴿وَمَا أَنزَلَ الرَّحْمَٰنُ مِن شَيْءٍ﴾

15. and the Most Merciful Lord has not revealed anything.

i.e. no; in fact, Allah has not sent any revelations or messages.

﴿إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ﴾

15. You are simply lying!"

i.e. you two are nothing but liars, merely claiming to have a message from Allah.

Verse 16

﴿قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ﴾

16. …They said, 'Our Lord knows that we have been sent to you.

i.e. the messengers responded by saying, "Allah knows we are His messengers sent unto you, and if we were indeed lying, then there is no question that He would exact revenge against us in the most devastating fashion." Ibn Juzay says in his tafsir *Tashil li ʿUlum al-Tanzil* (3/161):

> The messengers emphasized the point here emphatically by using the letter *lam* before *mursalun* (i.e. *innaa ilaykum la-mursalun*). This was because they were responding to people who were unjustly denying their claim. As opposed to the first instance (i.e. in verse 14: *innaa ilaykum mursalun*) because that was simply informing a neutral listener.

Verse 17

﴿وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ﴾

17. Our duty is only to deliver the message to you,'

i.e. "we are only tasked with conveying the message of Allah with clear pronouncements which are free from ambiguity and complexity." The essence of the message being: 'if you believe in Allah you will attain

everlasting bliss, and if you reject Him you will earn eternal damnation and misery.' Abu Hayyan records in his *Bahr al-Muhit* (7/327):

> As a matter of fact, this answer contains a threat for those people denying the messengers. The delivery of the message (*balagh*) was described as being 'clear' (*mubin*) because the message was crystal clear and filled with miraculous signs that testified to the truthfulness of the messengers. Examples of such miracles that have been narrated in connection with this story include healing the leper, giving sight to the blind, and bringing the dead back to life.

Verse 18

﴿قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ﴾

18. but they answered, 'We think you are an evil omen…

i.e. the People of the Town said to them: "we take an evil omen from you and your offensive message to us which invites us to believe in Allah (*iman*) and abandon the worship of our idols." Shaykh Zadah says in his *Hashiya ʿala al-Baydawi* (3/125):

> The reason they took an evil omen from the messengers is because they were summoning them to a religion other than their own. So because of their corrupt nature and immoral disposition, they instinctively and immediately deemed it to be strange and repulsive. They took an evil omen from whoever called to the worship of the One True God, and it was as if the idolaters were saying: "may Allah protect us from that which they call us to."

Then they threatened the messengers saying,

﴿لَئِن لَّمْ تَنتَهُوا﴾

18. …If you do not stop,

i.e. we swear by Allah, if you do not stop propagating your message to us and inviting us to the Oneness of Allah (*tawhid*) and rejecting our religion.

﴿لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ﴾

18. …we shall stone you, and inflict a painful torment on you.'

i.e. without doubt, we shall stone you to death and we will certainly kill you in the most brutal fashion.
Translator's note: This verse reminds us that not only in the Sacred Law of Islam (Sharia), but stoning was also a form of criminal punishment in Christianity and Judaism which appears throughout the Bible and the Torah. Nevertheless, one should remember that vigilantism (i.e. taking the law into one's own hands) is alien to Islam, and legal punishments can only be issued by a judge in a court of law, in an Islamic court system—not by partisan, emotional civilians or groups acting in a law enforcement capacity without legal authority.

Verse 19

﴿قَالُوا طَائِرُكُم مَّعَكُمْ﴾

19. The messengers said, 'The evil omen is within yourselves.

i.e. the messengers said to them, 'Your evil omen is not because of us. Rather, your evil omen is from yourselves, your disbelief (*kufr*), your disobedience (*maʿsiya*), and because of your evil deeds.'

﴿أَئِن ذُكِّرْتُم﴾

…Why do you take it as an evil omen when you are reminded of the Truth?

This is a conditional sentence (*jumla shartiyya*) and it is understood that the answer to the conditional sentence has been omitted due to the context. Literally, the verse reads: 'is it simply because you are being reminded… [that you act this way]?' The full sentence would be rendered: why is it when we remind you, admonish you, and summon you to the Oneness of Allah, you deem us an evil omen and threaten

to torture us and stone us to death?

﴿بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ﴾

…Rather, you people are going too far!'

i.e. "the situation is not as you people claim. Rather, you are a people given to extreme corruption, thuggery, and uncontrollable criminality." This statement is intended to censure them and serve as a forceful deterrent for their behaviour and to frighten them.

HABIB AL-NAJJAR: THE CALLER TO ALLAH

Verse 20

﴿وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَىٰ﴾

20. Then, from the furthest part of the city, a man came running.

i.e. then from the furthest part of the city a man came running swiftly whose name was Habib al-Najjar. Ibn Kathir says in his tafsir (3/159):

> Without doubt, the People of the Town were plotting to kill their messengers when all of a sudden a man from the furthest part of the city came running with speed to save them from his people. That man was named Habib al-Najjar. Habib used to work with silk as a weaver working in textiles. He used to frequently give charity and donate half of his income for the sake of Allah.

We learn that the man's name was Habib al-Najjar from the narration of Ibn ʿAbbas (Allah be pleased with them). Al-Qurtubi says in his tafsir (15/18):

> Habib al-Najjar was a man afflicted with leprosy whose house was located at the furthest gate of the city. He was an idol-worshipper for the first seventy years of his life, calling on them, praying to them, hoping that they would have mercy on him and cure his

leprosy. But they did not answer him. When he saw the messengers and they invited him to Allah, he asked, "Is there a sign of your truthfulness?" They said, "Yes; we will pray to our Almighty Lord to cure you of your disease!" He replied, "Well that is certainly strange; I have been praying to these gods for seventy years for them to remove my illness, but they couldn't. So how can your Lord remove it in an instant?" They replied, "Certainly, our Lord is able to do anything He wills, while these statues cannot help you in the least nor can they cause harm." So Habib al-Najjar believed in Allah and they prayed to their Lord and Allah removed his illness. Then when Habib's townsfolk were plotting to kill the messengers, he rushed to them and said the following words as recorded in the Quran.

﴿قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ﴾

20. …He said, 'My people, follow the messengers.

i.e. "follow the noble messengers, those inviting to the Oneness of Allah (*tawhid*)." The only reason he used the word '*ya qawmi*' or '*O my people*' was to spark the common bond of affection between them and to win over their hearts in order for them to accept his advice. Then he repeated his advice to further emphasize it to his people, and to further explain the benefits of following the messengers, saying,

Verse 21

﴿اتَّبِعُوا مَن لَّا يَسْأَلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ﴾

21. Follow them: they are not asking you to reward them and they are rightly guided.

i.e. follow those messengers—those truthful and sincere messengers—who are not asking you for payments in order for you to believe in Allah. They are upon divine guidance (*huda*) and possess profound understanding (*basira*) of the *tawhid* which they invite you to.

Verse 22

﴿وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ﴾

22. Why should I not worship the One who created me? It is to Him that you will be returned.

Habib al-Najjar uttered this statement in a gentle, diplomatic, and tactful way in order to guide them, under the guise that he was advising himself [so that they would not become defensive], and in so doing, he conveyed the sentiment that he was in fact choosing for them what he would choose for himself. This statement contains a type of rebuke against abandoning the worship of the Creator. The meaning of the verse is: then what exactly is preventing me from worshipping my Creator who created me in such a miraculous fashion? To Him is your final destination after death and He will compensate everyone for their deeds.

Verse 23

﴿أَأَتَّخِذُ مِن دُونِهِ آلِهَةً﴾

23. How could I take besides Him any other gods,

This question is intended to reprimand which is called in Arabic *istifham inkari*. The verse means: How can I take a god besides Allah that does not hear, does not provide benefit, and does not help its worshippers in the least?

﴿إِن يُرِدْنِ الرَّحْمَٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنقِذُونِ﴾

23. …whose intercession will not help me and who would not be able to save me if the Lord of Mercy wished to harm me?

i.e. these statues are in an everlasting state of humiliation and disgrace because if Allah desired to send something unto me to harm me and

these statues tried to intercede for me, their intercession would be worthless and would not help me in the least and they would be powerless to save me. So then how could I worship them when they are made of stone and do not hear, do not benefit, and cannot intercede? They cannot save me from the punishment of Allah!

Verse 24

﴿إِنِّي إِذًا لَّفِي ضَلَالٍ مُّبِينٍ﴾

24. Then I would clearly be in the wrong.

i.e. "if I worshipped other than Allah and took idols as gods, I would suffer an obvious loss." After Habib al-Najjar advised his people sincerely and reminded them about the reality of Allah, he proclaimed his Islam and declared his faith (*iman*) saying,

Verse 25

﴿إِنِّي آمَنتُ بِرَبِّكُمْ فَاسْمَعُونِ﴾

25. I believe in your Lord, so listen to me.'

i.e. "I have believed in your Lord Who created you, so listen to my words earnestly and heed my advice!" Ibn Kathir says in his tafsir (3/159):

> When he said that to them and sincerely advised them and then declared his *iman* publicly, they immediately attacked him. They pounced on/swarmed him all at once and killed him. He had no one to protect him from their violence.

Al-Qurtubi says in his tafsir (22/104) that al-Tabari said:

> They attacked him all at once and began stomping him with their feet until he died. It is said: they pelted him with stones until he died.

Verse 26

﴿قِيلَ ادْخُلِ الْجَنَّةَ﴾

26. He was told, 'Enter the Garden,'

i.e. when he died Allah said to him, "Enter the Garden of Paradise along with the righteous martyrs as a reward for the truthfulness of your *iman*. This is due to your supreme rank of attaining martyrdom for My sake (*shahada*)." Tafsir Ibn Kathir records (3/160) that Ibn Mas'ud (Allah be pleased with him) said:

> They stomped him with their feet until the contents of his intestines exited his posterior. Allah said to him, '*qil ad-khu lil janna*' or '*Enter the Garden*', and he did in fact enter it and is being provided for and taken care of therein at this very moment. Allah has removed him from the suffering of the world (*dunyā*) and all of its sadness, fatigue and difficulties.

ON MARTYRS (*SHUHADA*)

Translator's note: Regarding the martyrdom of Habib al-Najjar, hadith-reports mention numerous benefits enjoyed by martyrs (*shuhada*) such as all his sins being forgiven (besides debts) before his blood touches the ground, him being allowed to see his abode in Paradise immediately, being saved from the Hellfire, being granted the right to intercede for seventy members of his family who are doomed to Hellfire and enter them into Paradise, etc.

There are two types of martyrs in Islam:

1. Martyr in the world [and hereafter] (*shahid al-dunya*): Those who have been oppressively killed are given the status of a martyr in this world [by omitting the ritual bath (*ghusl*) and shrouding (*kafan*)] and in the hereafter. They are buried in the same clothes in which they died.
2. Martyr in the hereafter alone (*shahīd al-akhira*): Those who have been killed or passed away and are given the

status of a martyr in the grave and the hereafter only, *not in this world*. For example, death by drowning, death by abdominal ailment, death by meeting an accident, or a woman passing away from childbirth. Such individuals are ritually washed (*ghusl*) and shrouded (*kafn*).

Also, the body of a martyr does not decay in the grave as an honorific miracle (*karama*) for them from Allah Most High. The Prophet (Allah bless him and give him peace) has said:

إِنَّ اللهَ عَزَّ وَجَلَّ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنبِيَاءِ

Indeed, Allah the Exalted has prohibited the earth from decomposing the flesh of the Prophets.

This miracle of the deceased's body not decomposing, and their flesh remaining fresh and not experiencing the slightest bit of decay is an honorific miracle (*karama*) also given to martyrs (*shuhada*). In recent history, an incident of this nature occurred around 1950 CE when there was a flood at the location of Mount Uhud and the bodies of some of the noble martyrs from the Battle of Uhud became uncovered. Prominent scholars were called to help in reburying the bodies of the martyrs and numerous trustworthy scholars in attendance testified that the body of the Prophet's dear uncle, Hamza b. ʿAbd al-Muttalib (Allah be pleased with him) was completely intact and his flesh was still fresh, as if he had only died recently—whereas he died over 1,400 years ago!

This phenomenon is called in English 'incorruptibility' and this also occurred in the *ummas* before the *umma* of the Blessed Prophet Muhammad (Allah bless him and give him peace). As in Islam, incorruptibility is a Roman Catholic and Eastern Orthodox belief that divine intervention (i.e. Allah's Power) allows some human bodies, specifically saints and *beati*, to avoid the normal process of decomposition after death as a sign of their holiness. Bodies that undergo little or no decomposition, or delayed decomposition, are sometimes referred to as *incorrupt* or *incorruptible*. *Beati* refers to the Catholic Church's belief that a deceased person has reached a high rank with God, and living persons who use that individual's name as an intermediary

when they pray to God will have a substantially increased chance of their prayer being accepted. This bears a striking resemblance to the Islamically valid concept of *tawassul* or seeking intermediation with Allah by something or someone He loves. - End of translator's note.

Verse 27

﴿قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ﴾

26-27. ...so he said, 'If only my people knew how my Lord has forgiven me and set me among the highly honoured.'

i.e. when he entered the Garden and saw all the honour Allah had prepared for him over there on account of his *iman* and his patience, he wished to inform his people about his state in order for them to know about his honourable outcome with certainty. The verse means: woe is me! If only my people could know the reason my Lord has forgiven me and my sins! If only they could know what caused me to become so honoured as to enter the Gardens of Bliss!

Translator's note: Scholars say the reason Allah forgave him and honoured him is because of the high value that Allah places on the activity which he was engaged in when he died. That activity is called *daʿwa ila Allah* or 'inviting others to Allah.' We learn from this story that Habib al-Najjar was not a learned man by any means. In fact, he was a simple man, a weaver. Yet, the act of inviting others to Allah (*daʿwa*) is so beloved to Allah that the story of this man—because of his merely *providing support to other people* who were inviting to Allah—will forever be recited in the Quran until the end of time—and particularly in the oft-recited *Sura Yasin*! Everyone can and must do *daʿwa* in the field which they are currently in, so we should not let the devil and our own heedlessness (*ghafla*) prevent us from engaging in this noble work and earning the high ranks found in *daʿwa ila Allah* (inviting others to Allah)! May Allah help you and I do the work of *daʿwa* today—the work of the Prophets (upon them all be peace), *amin*! - End of translator's note.

Ibn ʿAbbas (Allah be pleased with them) said of him:

He had heartfelt concern and offered sincere advice (*nasiha*) to his people during his life, and he was also sincerely concerned for them *after his death*.[3]

Tafsir Abu Saʿud records (4/252) that Ibn Masʿud (Allah be pleased with him) said:

The only reason Habib al-Najjar wanted his people to learn about his state was in order for it to inspire them to do good deeds and earn great rewards by them first repenting (*tawba*) from their disbelief in Allah and entering the fold of *iman*. This aspiration of his was in accordance with the habit of Allah's Saints (*al-awliya*) who show endless mercy to their enemies.

Verse 28

﴿وَمَا أَنزَلْنَا عَلَىٰ قَوْمِهِ مِن بَعْدِهِ مِن جُندٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنزِلِينَ﴾

28. After him We did not send any army from heaven against his people, nor were We about to:

This verse intends to degrade them and belittle their importance. *Translator's note*: It was one of the *khasa'is* or special distinctions given exclusively to our Holy Prophet Muhammad (Allah bless him and give him peace) that Allah sent down angels to fight on the battlefield alongside the believers at the Battle of Badr. The Quran mentions this fact saying:

﴿إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَاثَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُنزَلِينَ ۚ بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ﴾

3 This is the statement of Ibn ʿAbbas. The author of *al-Kashshaf* records, "There is a *marfuʿ* hadith-report that states, 'He was sincerely concerned for his people whilst alive and after his death.'" I say, the well-known (*mashhur*) position is that rather, this is a statement from Ibn ʿAbbas.

Remember, O Prophet, when you said to the believers, "Is it not enough that your Lord will send down a reinforcement of three thousand angels for your aid?" Most certainly, if you believers are firm and mindful of Allah and the enemy launches a sudden attack on you, Allah will reinforce you with five thousand angels designated for battle.
(Al-ʿImran 3: 124—25)

Verse 29

﴿إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ﴾

29. there was just one blast, and they fell down lifeless.

i.e. they were unworthy of a punishment of biblical proportion to befall them. Their punishment was merely one piercing cry; a scream from Angel Jibril and lo! Instantly, they were all killed; motionless, lifeless corpses. Yes! Their life's breath had been extinguished the same way a fire is extinguished.

The *mufassirun* (exegetes) say:

This verse contains disdain, contempt, and belittles their destruction because they were so wretched and despicable to Allah that He did not deem them worthy of sending numerous angels to destroy them. It has been narrated that when Habib al-Najjar was killed by his people, Almighty Allah became so angry with them that He immediately exacted revenge against them. He ordered Jibril to unleash a single devastating scream unto them and they all died instantly, right down to the last man. Thus it was that Allah brought about their extinction by means of a piercing cry.

Translator's note: This is the first time the word *sayha* (destructive scream or piercing cry) appears in this sura. It also appears in verses 49 and 53.

Verse 30

﴿يَا حَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

30. Alas for human beings! Whenever a messenger comes to them they ridicule him.

i.e. alas for those who deny the messengers of Allah! Alas for those who reject His signs! What a pity! No messenger comes to them except they deny him and mock him. This is the pattern of the criminal-minded in every time and every place. Shaykh Zadah says in his celebrated commentary on Tafsir al-Baydawi entitled *Hashiya Shaykh Zadah ʿala al-Baydawi* (3/128):

> Of all people, they are the most deserving to pity themselves or to be pitied by others. This is because their situation resulted in such severe and dire consequences for them. Anyone who contemplates their situation and looks at their state when they were mocking the messengers will lament over them and say, "What a pity! How unfortunate for them— those poor, deprived people. They traded belief (*iman*) for disbelief (*kufr*) and traded eternal bliss for damnation!"

This verse is sending a message to the disbelievers of Mecca, for just like the People of the Town rejected their messengers, the disbelievers of Mecca were also rejecting their messenger, who is the supreme master of all the Messengers, Prophet Muhammad (Allah bless him and give him peace). And since the state of the disbelievers of Mecca was likened to the state of the People of the Town, this verse is in fact harshly rebuking the disbelievers of Mecca for not learning a lesson from those who preceded them.

Verse 31

﴿أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ﴾

31. Do they not see how many generations We have destroyed before them, none of whom will ever come back to them?)

i.e. do these idolaters not learn lessons from those Allah destroyed before them? Those who denied their messengers? Do these idolaters not know that those who were destroyed will never return to this world after their destruction? (*Ibn Kathir 3/161*)

Verse 32

﴿وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ﴾

32. Yet all of them will be brought before Us.

i.e. all of the previous nations and all those who will be born in the future will be gathered for the Reckoning and the Compensation on the Day of Judgment, in front of the Wisest of all judges. He will compensate them for their deeds. All of their deeds, the good and the bad. Abu Hayyan says in his *Bahr al-Muhit* (7/335):

> This verse comes immediately after mentioning their destruction to clarify that Allah Most High will not just leave those He destroyed. Rather, after their destruction He will gather them all together again, then there will be a Reckoning for what they did, either bestowing rewards [if they were doing good] or meting out punishment [if they were doing evil].

Nota Bene: From the beauty of this noble revelation and its miraculous eloquence is the conciseness (*ijaz*) used in the stories of the Prophets (upon them all be peace), and the focus given to *the spirit of the story* and its core message. This is because the purpose of these stories is to serve as a reminder for humanity today and from which to learn lessons. For this reason, the sura itself does not mention the name of the town, nor the name of the individual who called them to Allah, nor even the names of the noble messengers because *that is not the point of the story*. Now draw an analogy using this principle and apply it to all other stories in the Quran.

THE FIRST SIGN OF ALLAH'S POWER: THE DEAD EARTH

Verse 33

﴿وَآيَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا﴾

33. There is a sign for them in the lifeless earth: We give it life…

i.e. and among the clear signs that point to the perfect Power of Allah and His Unrivalled Oneness (*Wahdaniyya*) is His accomplishing the enormous task of taking the dry, barren earth that has no plants on it nor any vegetation, and transforming it into green flourishing life. And the words '*We give it life…*' mean: We, and We alone, give it life *with rain*. The *mufassirun* (exegetes) say:

> The *'death of the earth'* refers to when it becomes dry and barren, while its *'coming back to life'* occurs because of rain. So, as Allah says elsewhere, when He sends down rainwater onto it,
>
> ﴿اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ﴾
>
> …it is stirred to life, it swells, and it brings forth every kind of beautiful growth (in pairs). (Hajj 22: 5)

﴿وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ﴾

33. …and We produce grain from it for them to eat;

i.e. from this rainwater We bring forth several types of grain in order for you to nourish yourself and live. Al-Qurtubi says in his tafsir (15/25):

> Allah Most High alerted them to His resurrecting the dead back to life and reminded them of His Unrivalled Oneness (*Wahdaniyya*) and the perfection of His Power by drawing their attention to His

> giving life to the dead earth by bringing forth plants and producing grain from it. Indeed, grain is the staple form of sustenance that human beings consume.

Verse 34

﴿وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ﴾

34. We have put gardens of date palms and grapes in the earth,

i.e. We made in the earth beautiful gardens containing numerous types of date-palm trees and grape vines.

﴿وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ﴾

34. …and We have made springs of water gush out of it…

i.e. and We made springs of fresh water in it and flowing rivers in various lands.

Verse 35

﴿لِيَأْكُلُوا مِن ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ﴾

35. so that they could eat from its fruit. It was not their own hands that made all this.

i.e. so that they could eat the fruits that were mentioned in the gardens and also from the date-palms which We grew for them, in addition to that which their own hands have sown, referring to the other crops and plants they cultivated and planted with their own hands. Ibn Kathir says in his tafsir (3/162):

> When Allah reminds creation of His creating vegetation for them, He also mentions fruits and their different types and varieties; all of that is nothing but the mercy of Allah upon them. It is not because of their hard work and toil. It is not because of their immense efforts and their strength.

That is why Allah says in the very next verse.

﴿أَفَلَا يَشْكُرُونَ﴾

35. How can they not give thanks?

i.e. do they not thank Him for what He blesses them with? Ibn Kathir says in his tafsir (3/162):

> Ibn Jarir al-Tabari opines that the word '*ma*' in '*wa ma 'amilat-hu aydihim*' is a relative noun (*ism mawsul*) and not a particle of negation (*nafi*).

Translator's note: Meaning, the verse can be read and understood in two ways:

1. The word '*ma*' is a relative pronoun (*ism mawsul*) which renders the meaning: '*so that they could eat from its fruit*' as well as '***what** (ma) their own hands have sown.*' or,
2. The word '*ma*' is a particle of negation (*nafi*) which renders the meaning: '*so that they could eat from its fruit; it was not (ma) their own hands that made all this.*'

The second meaning requires a pause after the recitation of *thamarih* or 'its fruit.'

Verse 36

﴿سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا﴾

36. Glory be to Him who created all things in pairs...

i.e. glory be to Allah who is free of all defects (*tanzih*), transcendent beyond weakness, and utterly dissimilar to His creation (*taqdis*). Allah is Sublime and He has created countless creatures in pairs, and in all shapes, sizes and colours.

﴿مِمَّا تُنبِتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ﴾

36. ...of that the earth produces, as well as themselves and other things they do not know about.

i.e. from what the earth produces of date-palm trees and ordinary trees, agriculture and fruits, and from their own species of males and females, and from that which they do not know such as captivating wildlife and other amazing creatures. As Allah said elsewhere,

﴿وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ﴾

And all things We have created in pairs, that haply you may reflect. (Dhariyat 51: 49)

THE SECOND SIGN OF ALLAH'S POWER: THE NIGHT

Verse 37

﴿وَآيَةٌ لَّهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُم مُّظْلِمُونَ﴾

37. The night is also a sign for them: We strip the daylight from it, and—lo and behold! —they are in darkness.

i.e. another sign for them of the perfection of Our Power is the night. We remove the light from it and clearly distinguish it from the day so that behold, they are plunged in darkness. And in this verse is an indication that the original state of the world is darkness, whereas light is an occurrence (*hadath*) within the world. So when the sun sets, daylight is removed from the night and the original state of the *dunya* is manifested, namely darkness.

THE THIRD SIGN OF ALLAH'S POWER: THE SUN

Verse 38

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا﴾

38. The sun, too, runs its determined course until a term decreed…

i.e. another sign for them is the sun moving along its fixed course [as seen from the earth] by the Power of Allah. It does not deviate from its path nor delay in the least. It will continue to orbit until an appointed time, which is the Day of Judgment, such that it will only cease moving at the dawn of the Apocalypse, the destruction of the world. Ibn Kathir says in his tafsir (3/162):

> The words '*li mustaqarrin laha*' or '*until an appointed time*' has two interpretations:
>
> 1. The first is '*under the Throne of Allah*' due to the lengthy hadith in *Sahih al-Bukhari* where Prophet Muhammad (Allah bless him and give him peace) said:
>
> > "O Abu Dharr, do you know where the sun goes when it sets?"
> >
> > Abu Dharr replied, "Allah and His Messenger know best."
> >
> > He said, "Verily it runs its course until it prostrates under the Throne of Allah…"
>
> 2. The second interpretation refers to '*the end of its movement*' which will happen at the Last Hour, such that it will no longer travel its normal course. It will become still and be folded up (i.e. perhaps implode), and the world as we know it will come to an end.

Translator's note: One of the ten major signs of the Day of Judgment is that the sun will rise from the west and subsequently the door of repentance (*tawba*) will be closed. Then at the Final Hour, the sun will be destroyed. Finally, at the Gathering Place (*Hashr*) prior to the commencement of the Day of Judgment, the sun will be directly

above the entire creation.

﴿ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

38. …by the Almighty, the All Knowing.

i.e. the movement of the sun in its course with its precise placement and exact timings has been programmed by Allah, the Almighty (*al-ʿAziz*) in His Kingdom, the All-Knowing (*al-ʿAlim*) regarding His creation.

Verse 39

﴿وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ﴾

39. We have determined phases for the moon…

i.e. We have pre-determined the moon's stages with specific, pre-set ways of appearing in the sky, in order to track the passing of the lunar month. Meaning, the way the moon appears at the beginning of the month, every day in between, and its appearance at the end of the month *has been fixed by Allah*. There are twenty-eight different appearances of the moon (called *manazil*) during the 28 nights of the lunar month. The moon appears in one of its twenty-eight different appearances each night and never alters its appearance nor manifests in another shape. When it reaches the end of its cycle, it disappears then re-appears another night as a thin-crescent moon in the shape of a bow.

Translator's note: Just as the Arabic language is written from right to left, similarly the stages of the moon move from right to left. The stages commence as a crescent on the right (with its two points facing left) and end as a crescent on the left (with its two points facing right)—from right to left.

﴿حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ﴾

39. … until finally it becomes like an old date-stalk.

i.e. until it becomes like an old dried branch of a date-palm tree. Tafsir Ibn Kathir records (3/163):

> Ibn Kathir said: Allah made the moon for us to determine and keep track of lunar months, just as He has made the sun for us to keep track of nights and days. This is one difference between the movement of the sun and the movement of the moon. Now, the sun rises at the beginning of every day and sets at its end, and it gradually changes its rising point and setting point [on the horizon] between summer and winter. And because of this change, summer days are longer and the nights are shorter, whilst in winter the nights are longer and the days are shorter. The sun is a celestial body exclusive to daytime. But as for the moon, however, Allah has decreed it to have stages. During the first nights of the lunar month it appears as a slim crescent, just a faint sliver, producing very little light. Then on the second night during the second stage or 'appearance,' it increases in light. Subsequently every night thereafter it moves to the next stage and increases in light, then it moves to yet another stage and increases in light, until it becomes a full moon (with its maximum light) on the 14th night. Then it begins to wane until the end of the lunar month where it appears like an old, dried branch of a date-palm tree.

Verse 40

﴿لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ﴾

40. The sun cannot overtake the moon…

i.e. it is not possible for the sun to appear during the night at the same time as the moon, thereby overpowering and cancelling out the light of the moon. This is because that would cause great harm to plant life on earth, as well as to human beings. Al-Tabari says in his tafsir *Jamiᶜ al-Bayan ᶜan Ta'wil al-Quran*:

> It is not appropriate for the sun to overtake the moon [at night] because the light of the sun would overpower and cancel out the light of the moon. In turn that would cause the 24-hour cycle to be entirely day with no night therein.

﴿وَلَا اللَّيْلُ سَابِقُ النَّهَارِ﴾

40. …nor can the night outrun the day:

i.e. nor can the night overtake and overpower the day such that it blots out the light of the day, thus rendering the 24-hour cycle entirely nighttime.

﴿وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

40. …each floats in [its own] orbit.

i.e. every celestial body—whether it be the sun, the moon or the stars—is moving in its own orbit. Ibn Kathir says in his tafsir (3/162):

> Hasan al-Basri says:
>
> The sun, moon and stars are located in space between the earth and the upper heavens. They are not affixed to anything. Had they been affixed to anything they would have been unable to move about freely. This verse explains the Power of Allah to move the entire cosmos and manage it with such organization that is both extremely precise, and regulates the most infinitesimal details. So accordingly, the sun has an orbit, the moon has an orbit, and every other planet has an orbit. None of them deviate from their charted course nor does one impinge upon another.
>
> Qatada corroborates this saying:
>
> Every one of the celestial bodies (planets) has an orbit and a course in which it moves. It does not deviate from it nor does it lag therein.

This will continue until the fixed time of the Apocalypse arrives. Allah will cause the sun and moon to come together—as Allah said elsewhere,

﴿وَجُمِعَ الشَّمْسُ وَالْقَمَرُ﴾

when the sun and the moon are brought together
(Qiyama 75: 9)

At that time, the system of the universe will begin to fail and breakdown and the Day of Judgment will be initiated. Human life on planet earth will cease to exist.

THE FOURTH SIGN OF ALLAH'S POWER: THE ARK OF NUH

Verse 41

﴿وَآيَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ﴾

41. Another sign for them is that We carried their offspring in the laden Ark,

i.e. and another clear sign of Our Power for people is that We carried their earliest ancestors, the offspring of Prophet Adam, on the Ark of Nuh (upon him be peace). Allah commanded Prophet Nuh to carry two of every creature on the Ark. Ibn Juzay says in his tafsir *al-Tashil* (3/164):

> The only reason that '*their offspring*' (*dhuriyatahum*) was specifically mentioned is because it is the most effective means of reminding them about the blessings that were bestowed unto them, and because it contains an implicit reminder that their future generations will also be brought forth for the Day of Judgment.

Translator's note: Shaykh Muhammad al-Yaqoubi (Allah preserve him) mentions that the Arabic word *dhurriyya* typically refers to offspring (i.e. descendants) but can also refer to ancestors as mentioned in this verse.

Verse 42

﴿وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرْكَبُونَ﴾

42. and We have made similar things for them to ride in.

i.e. We have created massive ships for them to board and sail upon to far off lands that are similar to the Ark of Nuh. The only reason that Allah Most High attributes the creation of those ships to Himself in this verse [i.e. *and We have made…*] is that these vessels only came into existence because of the knowledge that Allah has taught man. Tafsir al-Qurtubi records (15/35) that Ibn ʿAbbas (Allah be pleased with them) says:

> This refers to camels and other such animals that are used for transportation because on land, they resemble ships at sea.

Verse 43

﴿وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ﴾

43. If We wished, We could drown them, and they would have been unable to scream for help…

i.e. if We willed, We could have drowned them in the ocean without them ever having a chance to scream for help, much less anyone saving them.

﴿وَلَا هُمْ يُنقَذُونَ﴾

43. …nor could they be saved.

i.e. and no-one could have saved them from drowning.

Verse 44

﴿إِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا إِلَىٰ حِينٍ﴾

44. Only by Our mercy could they be reprieved to enjoy life for a while.

i.e. no-one could have saved them except Us, out of Our Mercy for them, and because of Our permitting them to enjoy their life until their appointed time comes.

Here, Allah elucidates that their riding on ships in the ocean is among the great signs of Allah's Mercy and Power because the very fact that ships can carry throngs of people and tons of cargo, all floating on the surface of the water, is a clear sign of Allah's Power. Undeniably, it is the Power of Allah that carries ships on the water as well as the conventional laws of nature that govern creation (i.e. buoyancy), in particular those laws of nature which govern ships, those which govern water, and those which govern the wind. All of these conventional laws of nature, like the laws of physics, are actually Allah's laws and are derived from the command of Allah and His Creating and His Planning.

Yet even the largest of ships in the stormy ocean is like a feather in a violent tempest compared to the Power of Allah. Had it not been for the Mercy of Allah, all it would take is but a single moment for it to be destroyed by day or by night. Undoubtedly, those who have travelled the seas have witnessed the near-insurmountable dangers of the ocean, and they know all too well the terror of the sea. They experience the true meaning of *the Mercy of Allah* and that it is He—and He alone—who can save them in the midst of the violent winds and unstoppable currents. It is in these terrifying conditions that the hand of Allah's Mercy stills the waters, and they truly feel the meaning of Allah's words,

﴿إِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا إِلَىٰ حِينٍ﴾

Only by Our mercy could they be reprieved to enjoy life for a while.

So Glory be to Allah! The All-Powerful, the All-Merciful!

Verse 45

﴿وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ﴾

45. Yet when they are told, 'Beware of what lies before you and behind you, so that you may be given mercy,'

After Allah mentions proofs of His Power and real-life, practical examples of His Mercy, He then rebukes the disbelievers for their blindness to the truth and their willful rejection of guidance and faith (*iman*), despite seeing numerous clear signs and self-evident proofs. This verse means: when the idolaters are told, 'Beware of the wrath of Allah and earning His Anger. Learn lessons from the punishments that He unleashed on the previous *ummas* because of their rejecting their messengers. Take heed of what is to come of punishment in the hereafter so that you may be shown mercy.'

This verse is a conditional sentence (*jumla shartiyya*). The condition has been mentioned however the answer to the condition has been omitted (*jawab al-shart mahdhuf*). The implied answer is: 'when they are admonished, *they wilfully reject, turn away and become arrogant.*' And the following verse of Sura Yasin substantiates this when Allah says, 46. *'illa kanu ʿanha muʿridin'* or 46.'*…but they turn away therefrom.*'Al-Qurtubi says in his tafsir (15/36):

> The answer to the conditional sentence has been omitted, and the full sentence is: "when that is said to them, *they turn away.*" The proof for this being the omitted portion is the verse which immediately follows it, namely '*wa ma ta'ti-him min ayatim min…*' or '*Not a single sign comes to them from among the signs of their Lord, but they turn away therefrom*' and this is sufficient proof of that.

Verse 46

﴿وَمَا تَأْتِيهِم مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ﴾

46. Not a single sign comes to them from the signs of their Lord, but they turn away therefrom.

i.e. not a single sign comes to these idolaters from the clear signs of the Lord that proves the truthfulness of the Truthful and Trustworthy Prophet, Muhammad (Allah bless him and give him peace), such as his countless clear miracles (*muʿjizat*) with which Allah aided him, except that they turn away from them in a manner full of mockery, disrespect and belligerence. Abu Saʿud says in his tafsir (4/255):

> Allah mentioned the word *Rabb* (meaning Lord; i.e. *…min ayati Rabbihim*) to attach grandeur and tremendous significance to the situation because of the terrifying and severe consequences that are linked to *people's response* to a sign from Allah. The purpose of the word '*ayat*' or '*signs*' in these verses is either:
>
> 1. revelatory signs (*ayat al-tanziliyya*) which refer to verses of the Quran that mention the wondrous creations of Allah and His showering blessings upon creation, or
> 2. physical phenomena (*ayat al-takwiniyya*) including the miracles of prophets [i.e. Prophet Musa splitting the sea or Prophet Muhammad splitting the moon (Allah bless them and give them peace)], as well as other miraculous creations of Allah. In other words, this refers to those perceptible, concrete phenomena that can be witnessed in nature which prove that only Allah alone could have created them, and also prove His being the only Entity worthy of divinity (*uluhiyya*).

Verse 47

﴿وَإِذَا قِيلَ لَهُمْ أَنفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ﴾

47. and when they are told, 'Give to others out of what Allah has provided for you,'

i.e. when it is said to those disbelievers in a manner offering sincere advice, "donate some of what Allah has given you of your excess wealth to the poor and the destitute."

﴿قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنُطْعِمُ مَن لَّوْ يَشَاءُ اللَّهُ أَطْعَمَهُ﴾

47. …the disbelievers say to the believers, 'Why should we feed those that Allah could feed if He wanted to?

i.e. the disbelievers say to the believers in mockery and disdain, "Should we spend our wealth on those poor people whom Allah has caused to be poor?"

﴿إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ﴾

47. You must be deeply misguided.'

i.e. you believers are in nothing but clear misguidance because you enjoin us to spend our wealth on those whom Allah has made poor. Tafsir al-Qurtubi records (15/37) that Ibn ʿAbbas (Allah be pleased with father and son) said:

> In Mecca there were heretics (*zanadiqa*) whom, when enjoined to give charity to the poor, would arrogantly reply, "No; I swear by Allah, we will not! Why is it that Allah has made them poor but *we* have to feed them?"

The purpose of their reply to the believers is that they were trying to say: "if the situation was truly the way you claim—that Allah is All-Powerful and Allah is the Provider (*al-Raziq*)—then He Himself would have fed these poor people. So why do you then ask us to feed them?" But, do those simpletons not realize that the storehouses of all provisions are solely owned and operated by Allah, the Creator, and that He has enriched some of His creation as a test and has impoverished others also as a test, in order to see if the rich will show compassion [with their wealth to the needy] and if the poor will show patience? Allah does not withhold material wealth from the poor out of stinginess (*bukhl*), nor does He command the wealthy to spend upon them because He needs their wealth. Rather, He does so as a test, and Allah does as He wills. He does not do so to hinder or oppose anyone in His divine will nor in His divine judgment. As Allah says elsewhere,

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

He will not be asked about what He does, while it is they who will be asked. (Anbiya 21: 23)

Then Allah reports the idolaters' denial of the afterlife and their deeming the Final Hour to be far-fetched saying,

Verse 48

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ﴾

48. And they say, 'When will this promise be fulfilled, if what you say is true?'

i.e. and they mockingly say, "when is this 'Day of Judgment' which you are threatening us with? And when is this so-called 'punishment' going to come which you are attempting to frighten us with if you are truthful in your claim that there really is a Resurrection, a Gathering, a Reckoning, and a Recompense?" So Allah responded to them saying,

Verse 49

﴿مَا يَنظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ﴾

49. But all they are waiting for is a single blast that will overtake them…

i.e. they are merely waiting for a single blast to destroy them which will happen all of a sudden, without warning, and will catch them off-guard.

﴿وَهُمْ يَخِصِّمُونَ﴾

49. …while they are still arguing with each other.

i.e. while they are still arguing over it with each other in their gatherings and in their marketplaces. They will not anticipate its coming and the blast will seize them. They will drop dead on the spot. Ibn Kathir says in his tafsir (3/165):

> This refers to—and Allah knows best—the Terrifying Blow of the Trumpet (*al-nafkha al-faz*ʿ) which will be blown by Angel Israfil (Eng. Raphael) on the Trumpet while people will be going about their daily routines in their workplaces and where they earn their livelihoods, negotiating and disputing, in their normal way. Israfil will blow the Trumpet for such a long time that there will be no-one on the face of the earth except that he will raise his neck to listen to the sound coming from the heavens.[4]

This is why Allah subsequently says,

Verse 50

﴿فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ﴾

50. They will have no time to make bequests, nor will they have a chance to return to their close family members.

i.e. no one will be able to bequeath something to anyone else (i.e. make a will or final wishes) for even the smallest matter. They will not be able to return to their homes and see their families and their loved ones one last time, because the Blast from the Trumpet will be instantaneous and will occur much faster than that. The hadith of Bukhari states:

> Undeniably, the Final Hour will commence [all of a sudden] while two men have spread out a shirt in front of them [to discuss buying it], but they will neither have time to purchase it nor to fold it back up. Undeniably, the Final Hour will commence [unexpectedly]

4 This is what Ibn Kathir states and is also the opinion of al-Tabari, namely that the Blast of the Trumpet (*nafkha al-sur*) refers to the Terrifying Trumpet Blast (*al-nafkha al-faz*ʿ). Al-Qurtubi states, "This refers to the Swooning Trumpet Blast (*nafkha al-saʿiqa*) which will cause every living thing to die."

> *while a man is repairing his water tank, but he will not be able to enjoy a single drink from it. Undeniably, the Final Hour will commence [without warning] while a man is raising a morsel of food to his mouth, but he will not have time to eat it.*

Then there is a second Blowing of the Trumpet called the Swooning Trumpet Blast (*nafkha al-saʿiqa*) which will cause every living thing to die, except for Allah *al-Hayy, al-Qayyum* (the Ever-Living, the Self-Sustaining). Then, there is a third Blowing of the Trumpet called the Trumpet Blow of the Resurrection and the Gathering (*nafkha al-baʿth wa al-nushur*) which causes people to rise from the graves, and this is indicated in the following verse.

Verse 51

﴿وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ﴾

51. The Trumpet will be sounded and—lo and behold! —they will rush out to their Lord from their graves.

i.e. the Trumpet will be blown and suddenly, the dead will begin to climb out of their graves, walking quickly and rushing forth. Al-Tabari says in his tafsir (23/11):

> The word '*yansilun*' means coming out quickly. The root word '*naslaan*' means walking quickly or rushing.

Translator's note: Shaykh Muhammad al-Yaqoubi (Allah preserve him) relates the hadith wherein the Beloved Prophet (Allah bless him and give him peace) mentioned the infinitive form of the Arabic word *yansilun,* which is *naslaan*, saying:

> On one occasion the Prophet (Allah bless him and give him peace) came out during the year of the Conquest of Mecca (*Fath al-Mecca*) and a group of his Companions began walking with him and said: 'the journey has become difficult for us.' So he replied, 'I recommend you do *naslaan* (walking fast with short steps) because it will shorten the distance for you and lighten the journey.'

> The Companions said: "so we began walking fast with short steps (*naslaan*) and truly we found the journey to be easier for us." *(Ibn Khuzayma 2335)*

So this hadith gives us an idea how the people will be coming out of their graves at the Resurrection, namely, in great haste.

Verse 52

﴿قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا﴾

52. They will say, 'Woe to us! Who has resurrected us from our resting places?',

i.e. they will say, 'Woe to us! Who has resurrected us from our graves where we laid?' Ibn Kathir says in his tafsir (3/166):

> Their describing it as a resting place (*marqad*) does not contradict the concept of *punishment in the grave* (*ʿadhab al-qabr*) because compared to the severity and harshness of the punishment that is to come after the grave, the punishment in the grave will seem like a peaceful resting place. And when they say these words mentioned in the verse, the angels or the believers will respond to them saying,

﴿هَٰذَا مَا وَعَدَ الرَّحْمَٰنُ وَصَدَقَ الْمُرْسَلُونَ﴾

52. [They will be told] 'This is what the All-Merciful Lord has promised, and the messengers told the truth.'

i.e. this is what Allah promised you regarding the Resurrection after death, the Reckoning, and the Compensation, and His Noble Messengers were utterly truthful in what they reported to us about it from Him.

Verse 53

﴿إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ﴾

53. It was just one single blast and then— lo and behold! – they were all brought before Us.

i.e. their resurrection is nothing but one mighty cry (*sayha*) from Israfil and lo! Every single one of them will be present before Us. *Hashiya al-Sawi ʿala al-Jalalayn* records (3/328):

> This piercing cry (*sayha*) refers to the words of Angel Israfil, "O decrepit bones, O dismembered joints, O scattered body parts, O decomposed hair! Verily Allah commands you to come together for the Final Judgment." Then he will blow the Trumpet and all of a sudden, they will all be gathered together at the plain of Gathering.

Translator's note: Allah Most High will recreate the human race from *ʿajb al-dhanab,* or the coccyx bone (i.e. the tail bone of the human being), as mentioned in the hadith of al-Bukhari and Muslim reproduced below.

عن أبي هريرة رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: مَا بَيْنَ النَّفخَتَينِ أَربَعُونَ. قال: أَربَعُونَ يَومًا. قال: أَبيتُ. قال: أَربَعُونَ شَهرًا. قال: أَبيتُ. قال: أَربَعُونَ سَنَةً. قال: أبيتُ. قال: ثُمَّ يَنزل اللهُ مِنَ السَّمَاءِ مَاء فَيَنبِتُونَ كَمَا يَنبِتُ الْبَقل لَيسَ مِنَ الإِنسَانِ شيء إلا يبلى إِلاَّ عِظَمًا وَاحِدًا وَهُوَ عَجْبُ الذَنَبِ وَمِنهُ يَركَبُ الْخَلقَ يَوم القِيَامَة.

رواه البخاري (٢٩٥٥) ومسلم (٤٦٥١)

Abu Hurayra (Allah be pleased with him) relates that the Noble Prophet (Allah bless him and give him peace) said: "*The time between the two Blasts of the Trumpet is forty.*" Abu Hurayra asked: "Forty days?" He said: "*I refuse.*" Abu Hurayra asked: "Forty months?" He said: "*I refuse.*" He asked again: "Forty years?" He said: "*I refuse.*" Then the Prophet continued saying: "*Then Allah will send down rain from the sky; they [i.e. human beings] will then grow the same way plants grow. Every part of the human being will decompose except one bone, which is* the coccyx bone *(called in*

Arabic ʿajb al-dhanab, i.e. the tail bone). From it, creation will be recreated on the Day of Judgment." (Bukhari 4651; Muslim 2955)

The saintly scholar and jurist of this *umma*, Imam al-Nawawi states in his illustrious commentary on *Sahih Muslim:*

> The Prophet's words '*I refuse*' means: 'I refuse to specify forty days, or years, or months. Rather, the only aspect I will specify is the number forty *in general.*' And it has been narrated from other narrators in hadith collections other than Imam Muslim's *Sahih* that it refers to forty years. The Prophet's words *ʿajb al-dhanab* (the tail bone) refers to a very small bone at the end of the spine, meaning the tip of the coccyx bone. It is also pronounced *ʿajm* with a *meem* as its last letter [*ʿajm al-dhanab*]. It refers to the first part of the human being that is created, and this part will remain [after his death] from which he will be recreated. (*Sharh Muslim 18/92*)

Hence, the bodies of human beings ordinarily decompose in the grave except for the Prophets and the martyrs, as has come in hadith. But as Shaykh Muhammad al-Yaqoubi (Allah preserve him) notes, whoever persists upon righteousness (*taqwa*) as well as the recitation of the Holy Name of Allah *al-Bari'* (the Creator), then such a person's flesh will not decompose in the grave. It is from the special qualities (*khasa'is*) of the Name of Allah *al-Bari* that whoever regularly recites it will not decompose in the grave. — End of translator's note.

Verse 54

﴿فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ﴾

54. 'Today, no soul will be wronged in the least: you will only be repaid for your deeds.

i.e. on this day, the Day of Judgment, no soul will be wronged in the least regardless of whether it was a pious soul or an evil soul. No-one will bear the burden of another. Everyone will be compensated for their own deeds. Abu Saʿud says in his tafsir (4/257):

> When they see the punishment that has been prepared for them in the hereafter, this statement will be said as a way of reaffirming to them the reality of the situation.

And when Allah informs us about the states of the criminals, He also informs us about the states of the pious and Godfearing individuals. So He said,

Verse 55

﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ﴾

55. The people of Paradise today are happily occupied—

i.e. verily the dwellers of Paradise on that day—the Day of Compensation—are too preoccupied with the pleasures of Paradise and are too busy enjoying all the blessings therein to think about the denizens of Hell. They are entirely focused on deriving pleasure from the Paradisiacal Maidens named *Hur ʿIyn*, and are too busy enjoying the food and drinks, and listening to pleasant music from stringed instruments (*awtar*). Abu Hayyan records in his *Bahr al-Muhit* (7/342):

Abu Hayyan says:

> The most appropriate meaning is that the word *shughul* (lit. work or busy-ness) refers to being too busy *with blessings* to think about anything else that could cross their minds.

Ibn ʿAbbas (Allah be pleased with them) says,

> They are too busy enjoying virgin maidens and listening to beautiful stringed instruments to be worried about those in their family who are among the denizens of Hell. They do not even mention them so as to not spoil their fun.

Verse 56

﴿هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَّكِئُونَ﴾

56. they and their spouses seated on couches in the shade.

i.e. they and their wives are in the vast shade of the Garden where there is no oppressively hot sun, nor is there excessive cold. They are reclining on ornamented beds adorned with luxurious covers, and have comfortable blankets available all around.

Verse 57

﴿لَهُمْ فِيهَا فَاكِهَةٌ﴾

57. There they have fruit…

i.e. there they have every type of fruit and can have as much as they wish.

﴿وَلَهُم مَّا يَدَّعُونَ﴾

57. …and whatever they ask for.

i.e. there they can have whatever they wish and whatever they crave, as Allah said elsewhere,

﴿وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ﴾

...and therein is all that souls desire and eyes find delight.
(Zukhruf 43: 71)

Verse 58

﴿سَلَامٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ﴾

58. "Peace," a word from the Lord of Mercy.

i.e. they will receive dignified greetings from their Merciful Lord. Tafsir Ibn Kathir records (3/167) a hadith from the collection of Ibn Abi Hatim and Ibn Majah's *Sunan* stating:

> While the dwellers of the Garden are enjoying their blessings, a radiant light will begin to shine prominently. They will raise their heads, and behold! It is the Lord Most High; He has manifested Himself to them above them. He will say, "Peace be upon you, O dwellers of the Garden." That refers to the verse '*Salam; qawlam mir rabbir Rahim*'. He will look unto them [with love] and they will look to Him, and they will not even think about looking at any of the blessings in Paradise as long as they are looking at Him, until He once again veils Himself from them, and His Divine Light (*nur*) and His blessings (*barakat*) remain upon them, even when they return back to their homes in Paradise.

After Allah mentions the state of the pious and felicitous and the everlasting blessings they will enjoy in the Garden, He immediately mentions the state of the corrupt and the wretched ones, and the humiliation and destruction in store for them. This is the wont of the Quran in encouraging good (*targhib*) and discouraging evil (*tarhib*). Then Allah concludes the sura by presenting proofs for the Resurrection after death, the Reckoning and the Compensation.

Verse 59

﴿وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ﴾

59. But step aside today, O you guilty ones.

i.e. separate yourselves, O group of criminals and disbelievers, and do not mix with My believing servants! Separate yourselves from them and move away from them! Al-Qurtubi says in his tafsir (15/46):

> This will be said to them when it is time to stand for questioning, and also when the dwellers of Paradise will be ordered to be taken to Paradise.

Verse 60

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ﴾

60. Did I not command you, O Children of Adam…

This is a question intended to rebuke and strike fear; it is a rebuke for the criminal disbelievers. The verse means: did I not advise you and command you, O Children of Adam, on the tongue of My messengers…

﴿أَن لَّا تَعْبُدُوا الشَّيْطَانَ﴾

60. …not to worship Satan,

i.e. …to not obey Satan when he invites you to disobey Me? Here the Arabic word 'to worship' (*taʿbudu*) means 'to obey' (*tutiʿu*).

﴿إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾

60. …for he was your sworn enemy,

This offers a reason for the prohibition, namely because Satan is a self-proclaimed, open enemy to you. So how can a human being obey his enemy?

Verse 61

﴿وَأَنِ اعْبُدُونِي﴾

61. but rather to worship Me?

i.e. but rather I commanded you to serve Me—and Me alone—by declaring My Oneness, obeying Me, and fulfilling My commandments.

﴿هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ﴾

61. …This is the straight path.

i.e. this is the correct religion, the upright way of truth.

Verse 62

﴿وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا﴾

62. He has led great numbers of you astray.

This further emphasizes the reason provided earlier. The verse means: Satan has led legions of you among creation astray. He deceived them from travelling the Path of Islam. Al-Tabari says in his tafsir (23/16):

> Satan has blocked legions of the creation among you from My obedience until they worshipped him, i.e. obeyed him.

﴿أَفَلَمْ تَكُونُوا تَعْقِلُونَ﴾

62. …Did you not use your reason?

i.e. did you not use your intellect to prevent you from obeying Satan and from disobeying the command of your true Master, Allah? This is yet another reprimand of the corrupt disbelievers. Then, Allah offers them glad-tidings of the punishment that awaits them saying,

Verse 63

﴿هَٰذِهِ جَهَنَّمُ الَّتِي كُنتُمْ تُوعَدُونَ﴾

63. So this is the Fire that you were warned against.

i.e. this is the Fire of *Jahannam* that the messengers promised you but you denied. *Hashiya al-Sawiʿala al-Jalalayn* records (3/329):

This is said to them when they are on the precipice of *Jahannam*. The purpose of this is to intensify the terror and blame.

Verse 64

﴿اصْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

64. Enter it today, because you went on ignoring [My commands].'

i.e. taste its blazing heat and experience the full arsenal of its punishments today because you willfully disbelieved during your life in the world. This is a command intended to disgrace and humiliate, similar to Allah's word elsewhere,

﴿ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ﴾

Taste this! Truly, you were mighty, full of honour!
(Dukhan 44: 49)

Then Allah describes how they will be exposed on the Day of Judgment in front of all the witnesses saying,

Verse 65

﴿الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ﴾

65. On that Day We shall seal up their mouths,

i.e. on this day—the Day of Judgment—We will seal the mouths of the disbelievers so they are prevented from speaking.

﴿وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا يَكْسِبُونَ﴾

65. …but their hands will speak to Us, and their feet bear witness to everything they have done.

i.e. their limbs will speak out against them. Their hands and their feet will divulge all their evil deeds. Tafsir al-Tabari records (23/17) that Abu Musa al-Ashʿari (Allah be pleased with him) said:

> The disbeliever and the hypocrite will be summoned on the Day of Judgment for Reckoning. His Lord will replay his bad deeds for him but he will vehemently deny it saying, "O Lord! I swear by Your Honour, the angel recorded that which I did not do." The angel will say, "Did you not commit this on such-and-such day, at such-and-such time?" He will lie out of desperation saying, "No! I swear by Your Honour. Lord, I did not do that." When he says this, his mouth will be sealed and his limbs will be made to speak. Then Abu Musa recited [al-yawm nakhtimu ʿala afwahi-him...) or [On that Day We shall seal up their mouths...)

Imam Muslim records a hadith stating:

> The servant will say, "O Lord, did you not save me from being oppressed today?" He will reply, "Of course." The servant will say, "Then I will not permit anyone to testify against me except a witness on my behalf." Allah will reply, "Your own soul suffices as a witness against you this day, and the recording angels on your shoulders suffice as witnesses too." Then his mouth will be sealed and his limbs will be commanded to speak, and they will begin to disclose all his sins. Then he will momentarily be allowed to speak freely and will exclaim, addressing his own limbs, "How wretched you are! May you be destroyed! I did these things for you!"

Verse 66

﴿وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ﴾

66. If it had been Our will, We could have taken away their sight. They would have struggled to find the way, but how could they have seen it?

i.e. had We willed, We could have blinded them leaving them wandering along the path as was their habit. But how, then, could they

have seen their way through? Tafsir al-Qurtubi records (15/49) that Ibn ʿAbbas (Allah be pleased with them) states:

> This verse means: had We willed, We could have blinded them from seeing guidance so they would never be guided to the way of truth.

This verse is a threat to the Quraysh.

Verse 67

﴿وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ﴾

67. If it had been Our will, We could have paralysed them where they stood,

i.e. had We so willed, We could have paralysed them in their places.

﴿فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ﴾

67. ...so that they could not move forward or backward.

i.e. and had they been paralysed in their places, they would have been unable to move forward or back.

Verse 68

﴿وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ﴾

68. If We extend anyone's life, We reverse his development.

i.e. for he whose life We prolong, We reverse his constitution and all his faculties such that he regresses to the state of a child, not knowing anything. Qatada states:

> He transitions to old age which resembles the state of a child. So a prolonged life transforms youth into old age, strength into weakness, and takes you from increase to decrease.

﴿أَفَلَا يَعْقِلُونَ﴾

68. …Do they not use their reason?

i.e. do they not use their intellects to arrive at the conclusion that the One who is able to do reverse their constitution [in this world] is also able to make them blind and paralyse them in their places [in the next]? Ibn Juzay records in his tafsir *al-Tashil* (3/166):

> The purpose of mentioning the above [i.e. reversing their constitution] was in order to prove the Power of Allah Most High to paralyse the disbelievers in their places [in the hereafter] in the same way that He is able to reverse the faculties and constitution of the human being when he reaches old age [in the world].

Translator's note: Since logically—according to the limited human mind—reversing the constitution of human beings [in the *dunya*] when they reach old age is of greater difficulty than merely paralyzing it.

Verse 69

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنبَغِي لَهُ﴾

69. We have not taught the Prophet poetry, nor could he ever have been a poet.

i.e. We have not taught the Beloved Prophet (Allah bless him and give him peace) poetry, nor would it have been correct or befitting of him to be a poet. Al-Qurtubi says in his tafsir *al-Jamiʿ li 'l-Ahkam al-Quran*:

> This refutes the claim of the disbelievers when they claimed, 'he is a poet (*shaʿir*) and the Quran he recites is nothing but a special form of poetry' because the Messenger of Allah (Allah bless him and give him peace) is in no way a poet. Likewise, in no way, shape or form is the Quran poetry because poetry is simply embellished speech that conforms to a rhythmic-pattern (Arab. *wazn*, Eng. iambic meter) usually grounded in fiction, and is baseless and

filled with exaggeration. To the extent that the Arabic adage states, 'the best poetry contains the most lies' (*aʿdhabuhu akdhibuhu*). So how far is this description from the Inimitable Quran which transcends far beyond bearing any resemblance to the speech of man. Indeed, people have long blamed poetry as well as praised it. However, the fairest and most balanced statement has been uttered by al-Shafiʿi (Allah have mercy on him):

اَلشِّعرُ كَلَامٌ. وَالْكَلَامُ منه حسنٌ ومنه قبيحٌ.

Poetry is speech, and speech contains both good and bad elements.

﴿إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ﴾

69. This is but a reminder and an illuminating Quran…

i.e. that which Prophet Muhammad (Allah bless him and give him peace) is reciting is nothing but an admonition and a reminder from Allah to His servants. It is an illuminating and clear recitation (*Quran*) that is not mixed with poetry in any way, shape or form.

Verse 70

﴿لِّيُنذِرَ مَن كَانَ حَيًّا﴾

70. …to warn anyone who is truly alive,

i.e. to warn anyone who has a living heart, and a mind that is filled with *nur* (light) by means of this Quran—and this refers to the believers because they are the ones who truly benefit from it.

﴿وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ﴾

70. …so that Allah's verdict may be passed against the disbelievers.

i.e. so that the judgment of Allah may be proved true [i.e. warranted in their own eyes on the Day of Judgment] in order for punishment to be meted out against the disbelievers. This is because they are like the dead; they do not apply their logic or their intellect to the message that is being presented to them. Al-Baydawi says in his tafsir *Anwar al-Tanzil wa-Asrar al-Ta'wil* (2/136):

> Allah contrasted the disbelievers with the living in order to make them feel that they—because of their disbelief and their flimsy arguments being defeated, and because of the lack of their contemplation—are actually dead in reality [i.e. spiritually dead].

Then Allah mentions the blessings that He has bestowed unto mankind, and for a second time, mentions proofs of His Power and His Unrivalled Oneness (*Wahdaniyya*) in order to prove His existence by drawing their attention to that which He has created, which is all around them. So He asks rhetorically,

Verse 71

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ﴾

71. Can they not see how, among the things made by Our hands, We have created livestock they control,

The letter *hamza* at the beginning of the verse is a rebuke (*inkar*) and shows astonishment (*taʿjib*). The verse means: can they not see [i.e. understand] and do they not reflect over what Allah has created for them [without any intermediary, any partner, nor any helper] of livestock [i.e. camels, cows, and sheep] such that they derive sufficient proof from those things of Our Supreme Oneness (*Wahdaniyya*) and Our infinite and perfect Power?! Moreover, they do with those animals as they wish, in any manner they wish, the way a king treats his property.

Verse 72

﴿وَذَلَّلْنَاهَا لَهُمْ﴾

72. and made them obedient to them,

Ibn Kathir says in his tafsir (3/170):

> This means: they subdue the animals and make them servile to them and not rebel against them. Even if a child approached a camel, it would halt and kneel down for him. And if the child wanted, he could ride it or steer it, all the while it would be humble and allow him to direct it. Likewise, if there was a caravan of 100 camels, the entire caravan would travel at the pace of the child [that is leading the caravan]. So Glory be to the Transcendent Allah who subjected this powerful animal to His servants!

﴿فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ﴾

72. …so that some can be used for riding, some for food,

i.e. and they can consume the meat of some animals such as cows and sheep.

Verse 73

﴿وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ ۖ﴾

73. some for other benefits, and some for drink?

i.e. the animals also contain numerous other benefits for them—besides consuming their meat and transportation—such as their skins, their wool, and their hair. People also benefit by drinking their various types of milk. The Quran says elsewhere,

﴿مِن بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَائِغًا لِّلشَّارِبِينَ﴾

…between waste matter and blood comes pure milk, sweet to the drinker. (Nahl 16: 66)

﴿أَفَلَا يَشْكُرُونَ﴾

73. …Will they not give thanks?

i.e. will they not give thanks to their Lord for these manifest blessings? The objective of these verses is to enumerate Allah's blessings and establish a proof against the disbelievers. Allah then harshly censures them and sharply rebukes them for worshipping idols and statues which do not hear nor benefit; that is the worst type of deviation and misguidance. He says,

Verse 74

﴿وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَّعَلَّهُمْ يُنصَرُونَ﴾

74. Yet they have taken other gods besides Allah to help them,

i.e. the idolaters have worshipped idols made of stones hoping they would be helped by them, yet the idols were deaf and dumb. They could not hear their prayers nor their calls for help.

Verse 75

﴿لَا يَسْتَطِيعُونَ نَصْرَهُمْ﴾

75. though these could not do so…

i.e. these so-called gods are unable to help them in any situation whatsoever, not by granting victory to them, nor by interceding on their behalf, and not even by offering any type of assistance.

﴿وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ﴾

75. …even if they called a whole army of them together!

i.e. those idolaters, like an army of servants for their idols, are extremely zealous regarding their statues, vigorous in defending them, and will sacrifice their souls and their wealth for them. This, despite the idols not offering any benefits to them in the least. Tafsir al-Tabari records (23/20) that Qatada states:

> The idolaters become beside themselves in rage, defending their gods in this world, although their idols do not bring any good to them nor repel any evil from them. They are nothing more than lifeless statues whereas the idolaters act like their servants.

Al-Qurubi says in his tafsir (15/56):

> This verse means: they have seen several signs of Our Power, and afterwards they have still taken other gods besides Us which possess no power to do anything in the first place. Rather, it is the disbelievers who actually ward off harm from reaching the idols and *they* defend *them*. Thus the disbelievers play the role of an army even though the statues are unable to help them in the least.

Verse 76

﴿فَلَا يَحْزُنكَ قَوْلُهُمْ﴾

76. So [Prophet] do not be distressed at what they say:

i.e. O Prophet Muhammad, do not be saddened at their rejection of you and their false allegations saying you are a poet (*shaʿir*), or that you perform sorcery (*sahir*) or fortune-telling (*kahin*), or that you are insane (*majnun*). This verse intends to comfort and provide solace to the Blessed Prophet (Allah bless him and give him peace), which is called in Arabic *tasliya*.

﴿مِن بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَائِغًا لِّلشَّارِبِينَ﴾

…between waste matter and blood comes pure milk, sweet to the drinker. (Nahl 16: 66)

﴿أَفَلَا يَشْكُرُونَ﴾

73. …Will they not give thanks?

i.e. will they not give thanks to their Lord for these manifest blessings? The objective of these verses is to enumerate Allah's blessings and establish a proof against the disbelievers. Allah then harshly censures them and sharply rebukes them for worshipping idols and statues which do not hear nor benefit; that is the worst type of deviation and misguidance. He says,

Verse 74

﴿وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَّعَلَّهُمْ يُنصَرُونَ﴾

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﴿وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ﴾

75. …even if they called a whole army of them together!

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Translator's note: Shaykh Muhammad al-Yaqoubi (Allah preserve him) mentions that regarding the rules of *tajwid* (Quranic recitation), after the words *fa lahzunka qawluhum* is an obligatory stop (*waqf lazim*)—as indicated by the superscript letter *meem*. Outside of obligatory salah, it is part of *adab* (good manners) to stop here and softly say *sallallahu ʿalayhi wa sallam*. Grammatically speaking, it is obligatory to stop here because *qawluhum*—as an Arabic infinitive (*masdar*)—might have a direct object (*maf'ul bih*). Meaning, if there was no stop here, it would mean that the disbelievers have uttered the words '*innaa naʿlamu ma yusirruna...*' or '*We know what they conceal and what they reveal*' whereas in fact, those words are the words of Allah.

﴿إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ﴾

76. ...We know what they conceal and what they reveal.

i.e. We have full knowledge of everything they keep hidden in their hearts, and what they openly declare regarding their words and their deeds. We will compensate them for that in full. It is sufficient that your Lord is a Witness to all things. Then Allah furnishes irrefutable proof for the Resurrection and cogent evidence for the Gathering saying,

Verse 77

﴿أَوَلَمْ يَرَ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ﴾

77. Can man not see that We created him from a drop of fluid?

This is a question used to rebuke (*istifham inkari*), reproach and frighten. This verse means: has this ungrateful human being not looked (with the eye of contemplation) and reflected over the Power of Allah in order to realize that We have created him from something disgusting and despicable, namely sperm and semen? This sperm exits the same orifice which impurity exits from the human body.

﴿فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ﴾

77. ...Yet— lo and behold! —he disputes openly,

i.e. yet he stands in adamant opposition to Allah and argues with harshness, using nothing but false premises and outright lies. He opposes his Lord and denies His Power, and belies the Resurrection and the Gathering. Is not the Allah who was able to create the human being from sperm in the first place, also able to recreate him for the Resurrection? The *mufassirun* (exegetes) state:

> This verse was revealed about Ubayy b. Khalaf who came with a dried bone, crushed it in his hand, and blew it into the blessed face of the most Perfect Human, Muhammad (Allah bless him and give him peace) and said mockingly, "O Muhammad, do you claim that Allah will resurrect us after we become dust like this?" The Prophet (Allah bless him and give him peace) confidently replied to him saying, "*Yes, He will resurrect you and throw you into the Hellfire!*"

Verse 78

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ﴾

78. producing arguments against Us, forgetting his own creation.

i.e. this disbeliever is challenging Us by using the example of a dried bone, believing it to be far-fetched that Allah could restore the human being after his death and the complete decomposition of his body. But has he forgotten that it is We who originally created him from a lifeless sperm then gave it life? Has he forgotten about his miraculous beginning and his marvellous formation? The following verse relates his objection verbatim,

﴿قَالَ مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ﴾

78. …He says, 'Who can give life back to bones after they have decayed?'

i.e. this disbeliever says, "Who will give life to dead bones after they have dried up and become brittle? Crushed up and broken into fragments?" *Hashiya al-Sawi ʿala al-Jalalayn* records (3/331):

> He uttered such astonishing words that, in terms of strangeness, are like an example of how *not* to think. This is because he made such an obvious mistake of comparing the unlimited Power of Allah to the limited power of man.

Translator's note: As we mentioned previously, Allah Most High will recreate the human race from the coccyx bone (*ʿajb al-dhanab*) after they have long since decayed, as mentioned in the hadith of al-Bukhari and Muslim reproduced below.

عن أبي هريرة رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: مَا بَيْنَ النَّفخَتَينِ أَربَعُونَ. قال: أَربَعُونَ يَومًا. قال: أَبيتُ. قال: أَربَعُونَ شَهرًا. قال: أَبيتُ. قال: أَربَعُونَ سَنَةً. قال: أبيتُ. قال: ثُمَّ يَنزل اللهُ مِنَ السَّمَاءِ مَاء فَيَنبِتُونَ كَمَا يَنبِتُ الْبَقل لَيسَ مِنَ الإِنسَانِ شيء إلا يبلى إِلاَّ عِظَمًا وَاحِدًا وَهُوَ عَجْبُ الذَنَبِ وَمِنهُ يَركَبُ الْخَلقَ يَوم القِيَامَة.

رواه البخاري (٤٦٥١)
ومسلم (٢٩٥٥)

Abu Hurayra (Allah be pleased with him) relates that the Noble Prophet (Allah bless him and give him peace) said: "*The time between the two Blasts of the Trumpet is forty.*" Abu Hurayra asked: "Forty days?" He said: "*I refuse.*" Abu Hurayra asked: "Forty months?" He said: "*I refuse.*" He asked again: "Forty years?" He said: "*I refuse.*" Then the Prophet continued saying: "*Then Allah will send down rainwater from the sky; they [human beings] will*

then grow the same way plants. Every part of the human being will decompose except one bone, which is the coccyx bone (called in Arabic ʿajb al-dhanab, i.e. the tail bone). From it creation will be recreated on the Day of Judgment." (Bukhari 4651; Muslim 2955)

The Prophet's words *ʿajb al-dhanab* (the tail bone) refers to a very small bone at the end of the spine, meaning the tip of the coccyx bone. It refers to the first portion of the human being that is created, and this part will remain [after his death] from which he will be recreated. (*Sharh Muslim 18/92*)

And as we mentioned before, Shaykh Muhammad al-Yaqoubi (Allah preserve him) notes that whoever persists upon righteousness (*taqwa*) as well as the recitation of the Holy Name of Allah *al-Bari'* (the Creator), then such a person's flesh will not decompose in the grave. This technique is tried and proven true (*mujarrab*) because among the special qualities (*khasa'is*) of the Name of Allah *al-Bari* is that whoever is habitual in its recitation will not decompose in the grave. And Allah knows best. - End of translator's note.

Verse 79

﴿قُلْ يُحْيِيهَا الَّذِى أَنشَأَهَا أَوَّلَ مَرَّةٍ﴾

79. Say, 'He who created them in the first place will give them life again:

i.e. in order to silence and reprimand this disbeliever and anyone like him, say, O Prophet Muhammad: "He who created them [i.e. the bones] from non-existence will recreate them again and give life to them; He who originated His creation the first time without any material." This is because whoever is able to originate is also able to recreate.

﴿وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾

79. …and He has full knowledge of every creation.

i.e. He has full knowledge of how to create and originate. So it is not the least bit difficult for Him to resurrect the dead after they have become decomposed.

Translator's note: In order for disbelievers to comprehend how Allah could bring disintegrated bodies back to life from the tail bone (i.e. the same existing material) or even no material at all, He reminds them that He can create something out of material that is not even from the same material, but is actually from *an opposite material*. To be specific, the desert Arabs commonly use green (moist) tree branches which drip water from them to create fire, which is the opposite of water!

Verse 80

﴿الَّذِى جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا﴾

80. It is He who produces fire for you out of the green tree–

i.e. He who made fire for you that is kindled from the green (moist) tree. Al-Tabari says in his tafsir (23/21):

> Nothing can prevent Him from doing what He wills. He is capable of once again giving life to dry bones and restoring them anew to be a brand new creation.

Abu Hayyan says in his *Bahr al-Muhit* (7/348):

> Almighty Allah mentioned something to them that is stranger than the act of creating human beings from sperm, namely creating something from its opposite, *that* is truly more amazing. This refers to creating fire from something green and fresh. Do you not see that it is water that extinguishes fire? And yet despite that, fire is kindled from that which contains water [i.e. wood]. And the Bedouin Arabs would kindle fires from a special kind of tree from which water actually drips out of, and by which one can quickly kindle a fire called the *markh* tree.

Translator's note: Ibn Juzay's *Tafsir li ʿUlum al-Tanzil* states:

This is another proof for the plausibility of the Resurrection. This was presented because the disbelievers who rejected this notion said: 'death is the opposite of life, so how can dead bones be brought back to life?' So Allah presented them proof of a green (moist) tree that is naturally filled with water in it, and that very tree is used to create the opposite of water, meaning fire. The tree that is meant here is customarily called 'the fire-stick of the Arabs' (*zinad al-ʿArab*) which refers to two specific, commonly found trees named the *markh* tree and the *ʿafar* tree. They would cut a green (i.e. moist) branch from each tree which actually has water dripping from inside it, and they would vigorously rub the *markh* branch onto the *ʿafar* branch, and this would heat up, begin to smoke, and be able to kindle a fire [by placing that smoking portion onto a patch of dry brush].

﴿فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ﴾

80. ...lo and behold! — and from this you kindle fire.

i.e. and suddenly you kindle fire from this green tree.

Verse 81

﴿أَوَلَيْسَ الَّذِى خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم﴾

81. Is He who created the heavens and earth not able to create the likes of these people?

i.e. is He who created the heavens and earth—despite its enormous size and mind-boggling magnitude, not to mention its vast systems that are so complex—not able to recreate the bodies of human beings after their disintegration?

Translator's note: Verse 80 establishes that Allah can create something using means that are *opposite* and counter-intuitive (i.e. moist wood used to stoke fire), and verse 81 establishes that Allah can create that which is infinitely *larger* and more *complicated* than human beings

(i.e. the entire heavens and earth, the universe and the various solar systems!). Therefore, logically, why wouldn't He be able to recreate human beings again?!

﴿بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ﴾

81. …Of course He is! He is the All Knowing Creator:

i.e. of course He is able to do that! Especially since He is the Supreme Creator, the Ultimate Originator, and the Maker of all. He is the All-Knowing Allah who knows everything.

Translator's note: Linguistically, the conventional Arabic word for Creator is *Khaliq*. However, Allah has used the word *Khallaq* (similar to *Ghaffar*) which is an intensive, hyperbolic form (*sighat al-mubalagha*) of *Khaliq* that implies Allah is creating endlessly, continuously, at all times (*ʿala dawam*) and abundantly (*ikthar*).

Verse 82

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ﴾

82. when He wills something to be, His way is to say, "Be"– and it is!

i.e. there is nothing difficult for Him because the execution of His Command '*Be*' is between the letters '*b*' and '*e*.' In other words, He merely says '*Be*' and instantly it is [because there is nothing between the letters *b* and *e*]. Hence the moment Allah merely wills something, it is done, without expending any effort, using any resources, or causing any difficulty.

Translator's addition: Shaykh Muhammad al-Yaqoubi (Allah preserve him) notes:

> This word *kun* is simply used to exemplify to us the short time in which things are created. In relation to Allah's creating things,

> there is no *kun* at all because when Allah creates, He creates in the shortest possible time. Humans can accomplish things in an incredibly short time. For example, at the time of Prophet Sulayman (upon him be peace), he asked '*who will bring me the Queen of Sheba's throne*?' Someone said 'I'll bring it to you before you finish this meeting.' But Asif b. Barqiyya—a man who had knowledge of the book; scholars say he had knowledge of Allah's Greatest Name (*al-Ism al-Aʿzam*)—said "I'll bring it to you before you can blink your eye" and it was immediately brought from Yemen in a split-second. So if humans can accomplish things like this assisted by the Power of Allah, then what do you think about the Power of Allah directly? If Allah wanted to create, how would *He* do it? The blink of an eye? Faster?
>
> In the Arabic language (and in any language), there is no shorter word than one syllable. In *ʿilm al-ʿarud* (the Arabic science of poetic meter and rhythm), we have a teaching-sentence that captures the various incremental increases in syllables, which is:
>
> لَمْ أَرَ عَلَى ظَهْرِ جَبَلٍ سَمَكَةً
>
> The syllables of each word in this sentence incrementally increase in length. And the shortest possible format is the word *lam* (i.e. consisting of *haraka* and *sukun*) which has the same syllable-time as *kun*. In short, Allah does need time to create something the way human beings do. The scholars of creed (*ʿaqida*) and discursive theology (*ʿilm al-kalam*) state:
>
> فِعْلُ اللهِ عَزَّ وَ جَلَّ بِلَا عَمَلٍ وَ لَا عِلَاجٍ
>
> Allah creates without effort and undergoing a process.
>
> So, Allah creates immediately. Allah has *irada* or 'the divine Will' to create and nothing can impede it. Not time or processes, etc.

Translator's note: In other words, *kun* merely gives us an idea of the immediateness in which Allah creates. So when Allah creates it takes no time at all, whereas when we make something, it is not immediate. It takes time and effort.

(i.e. the entire heavens and earth, the universe and the various solar systems!). Therefore, logically, why wouldn't He be able to recreate human beings again?!

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82. when He wills something to be, His way is to say, "Be"– and it is!

i.e. there is nothing difficult for Him because the execution of His Command '*Be*' is between the letters '*b*' and '*e.*' In other words, He merely says '*Be*' and instantly it is [because there is nothing between the letters *b* and *e*]. Hence the moment Allah merely wills something, it is done, without expending any effort, using any resources, or causing any difficulty.

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فِعْلُ اللهِ عَزَّ وَ جَلَّ بِلَا عَمَلٍ وَ لَا عِلَاجٍ

Allah creates without effort and undergoing a process.

So, Allah creates immediately. Allah has *irada* or 'the divine Will' to create and nothing can impede it. Not time or processes, etc.

Translator's note: In other words, *kun* merely gives us an idea of the immediateness in which Allah creates. So when Allah creates it takes no time at all, whereas when we make something, it is not immediate. It takes time and effort.

Verse 83

﴿فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ﴾

83. So Glory be to Him in whose Hand lies control over all things.

i.e. the Almighty and Majestic Allah transcends far beyond qualities of weakness, need and defects. He possesses absolute sovereignty over His vast kingdom and has complete power over all things.

﴿وَإِلَيْهِ تُرْجَعُونَ﴾

83. …It is to Him that you will all be brought back.'

i.e. it is to Him, and Him alone, that the entire creation will return for Reckoning and Compensation. Allah the Exalted concludes this sura with this wonderful ending which points to His Complete Omnipotence and Ultimate Authority, which is only possessed by the Creator of the universe.

Linguistic Point

The word *malakut* is an intensive form of the word *mulk*. *Malakūt* refers to Allah's vast kingdom in its totality (i.e. both the seen and unseen realms). Linguistically, it is used in a similar manner to the Arabic words *jabarut* and *rahamut* which are also in an intensive form (*mubalagha*).

Ibn Kathir On Poetry

ʿAllama Ibn Kathir says in his tafsir (3/176):

> The words which have been verified that the Beloved Prophet Muhammad (Allah bless him and give him peace) chanted along to ʿAbdullah b. Rawaha's lines of poetry before the Battle of the Trench (*Khandaq*): *'Allahumma! Law la Anta, ma ihtadayna...'*

(O Allah! Were it not for You, we would not have been guided…), as well as that which has been confirmed that Prophet Muhammad (Allah bless him and give him peace) uttered at the Battle of Hunayn while riding upon his donkey: *'Ana Nabi la kadhib; ana Ibnu ʿAbdul Muttalib!'* (I am a Prophet, it's no lie; I am the son of ʿAbdul Muttalib!), as well as the words which have been established that he uttered [about his injured finger]: *'Hal anta illa usbʿuin damiti; wa fi sabilillah ma laqiti'* (Are you not but a finger that has been injured? And in the way of Allah you met this fate), only occurred naturally, spontaneously, without attempting to mimic the words of poetry. Rather, these words flowed from his blessed tongue (Allah bless him and give him peace) involuntarily and without premeditation. And this entire notion is encapsulated in Allah's words:

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنبَغِي لَهُ﴾

We have not taught him poetry, nor is it fitting for him. (Yasin 36: 69)

So ponder over these words because to be sure, they are priceless.

With the assistance of Almighty Allah,
the tafsir of Sura Yasin
is now complete

Appendices

Supplication After Sura Yasin

By Imam ʿAbdullah b. ʿAlawi al-Haddad al-Hadrami
May Allah benefit us by him, amin!

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُمَّ اِنَّا نَسْتَحْفِظُكَ وَنَسْتَوْدِعُكَ اَدْيَانَنَا وَاَنفُسَنَا وَاَهلِينَا وَاَولَادَنَا وَاَموَالَنَا وَكُلَّ شَىءٍ اَعطَيتَنَا. اَللّٰهُمَّ اجْعَلْنَا وَاِيَّاهُمْ اَجمَعِينَ فِى كَنَفِكَ وَحِفظِكَ وَاَمَانِكَ وَعِيَاذِكَ وَجِوَارِكَ مِنْ كُلِّ شَيطَانٍ مَرِيدٍ وَجَبَّارٍ عَنِيْدٍ وَمِنْ شَرِّ كُلِّ ذِىْ شَرٍّ. اِنَّكَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ. اَللّٰهُمَّ جَمِّلْنَا بِالْعَافِيَةِ وَالسَّلَامَةِ وَحَقِّقْنَا بِالتَّقْوٰى وَالْاِسْتِقَامَةِ. وَاَعِذْنَا مِنْ مُوْجِبَاتِ النَّدَامَةِ. اِنَّكَ سَمِيْعُ الدُّعَاءِ. اَللّٰهُمَّ اغْفِرْ لَنَا وَلِوَالِدِيْنَا وَلِاَوْلَادِنَا وَلِاِخْوَانِنَا وَلِمَشَايِخِنَا وَلِاَصْحَابِنَا وَلِاَحْبَابِنَا وَلِمَنْ اَحْسَنَ اِلَيْنَا وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ. يَا رَبَّ الْعَالَمِيْنَ. وَصَلَّ اللهُ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمْ. وَارْزُقْنَا كَمَالَ الْمُتَابَعَةِ لَهُ ظَاهِرًا وَبَاطِنًا فِى عَافِيَةٍ وَسَلَامَةٍ بِرَحْمَتِكَ. يَا اَرْحَمَ الرَّاحِمِيْنَ.

In the Name of Allah, Most Gracious, Most Merciful.

O Allah! We seek Your protection and we place in Your care our religious practice, our selves, our families, our children, and everything which You have bestowed upon us. O Allah! Place all of us—us and them—in Your fortification, Your protection, Your safety, Your refuge, and Your amnesty from every rebellious devil and

every stubborn tyrant, and from the evil of every evildoer. Verily You are able to do all things. O Allah! Beautify us with well-being (*ʿafiya*) and peace (*salamat*), and inculcate in us Godfearingness (*taqwa*) and steadfastness (*istiqama*), and protect us from things which cause us regret. Indeed, You hear all supplications. O Allah! Forgive us and our parents and our children and our brethren and our teachers and our friends, and our loved ones, and those who have done good to us, and all believing men and believing women, O Lord of the Worlds! May Allah send blessings and peace upon our master Muhammad, and upon his Family and Companions, and provide us with total emulation of him, inwardly and outwardly, in a state of well-being and peace, by Your mercy, O Most Merciful of the Merciful!

Glimpses of Notable Tafsirs

1. **Tafsir Ibn Kathir**

Author: al-Hafiz ʿImad al-Din Ismaʿil b. al-Khatib, Umar b. Kathir
School of Jurisprudence: Shafiʿi
Year of Death: 747 AH
Volumes: 4 (Four)

The method adopted by Ibn Kathir is *tafsir bi 'l-ma'thur* or exegesis by narration, that is, under every verse he has first described a summary of its exegesis, then he mentions narrations and reports from the Prophet (Allah bless him and give him peace), or the Companions, or their Successors, to explain its various words or phrases. Apart from being an exegete (*mufassir*), Ibn Kathir was also a Hadith Master (*Hafiz*), and was well-versed in the art of hadith criticism and review. Therefore, he removed relevant weak and fabricated narrations which were transmitted by earlier commentators. The books of *tafsir bi 'l-ma'thur* or *exegesis by narration* are filled with Judeo-Christian narrative (*Isra'iliyyat*). Ibn Kathir is extremely cautious in treating these citations and his approach is wholesome and based on the Quran and Sunna. Hence, he has not cited many *Isra'iliyyat* reports. At any rate, in the category of *Tafsir by narration*, *Tafsir Ibn Kathir* is the most cautious and reliable *tafsir*.

2. **Razi's Tafsir al-Kabir**

Author: Fakhr al-Din Muhammad b. Ziyad al-Din ʿUmar al-Razi
School of Jurisprudence: Shafiʿi
Year of Death: 606 AH
Volumes: 32 (Thirty-two) volumes in 17 bindings

The true title of this book is *Mafatih al-Ghayb*, but it is widely known by the name *Tafsir al-Kabir*. Insofar as *Tafsir Ibn Kathir* is the most concise and matchless *ma'thur tafsir* (which is synonymous with *manqul tafsir*), i.e. a *tafsir* using narration and transmitted reports, likewise, there is no parallel to *Tafsir al-Kabir* in relation to the use of logic and reason, which is another type of tafsir called *tafsir bi'l-maʿqul*. About this particular book of tafsir, some people have remarked, *fihi kulli shay'in illa al-Tafsir* or 'it contains everything except *Tafsir*,' as cited in Imam al-Suyuti's *al-Itqan fi ʿUlum al-Quran*. But many consider this remark to be an injustice to this remarkable book because it is matchless in interpreting the meanings of the Quran.

The prominent features of this book are:

1. The explanation, grammatical points, backgrounds of revelation, and all the narrations related to them have all been presented by Imam al-Razi in one place and are very well organized. In other tafsirs, these discussions are generally scattered or disorganized, which can make it quite time-consuming to read and digest.
2. He has described the grandeur and majesty of the Quran in detail.
3. The legal injunctions (*ahkam*) relating to a verse have been described with detailed reasoning.
4. Any interpretations introduced by deviant sects into the meaning of a verse have been described in full and then refuted with detailed arguments. In this way, it contains strong refutations against all the errant sects of his time, namely, the *Jahmiyya*, the *Muʿtazila*, the *Mujassima* (Anthropomorphists), and the *ʿIbadiyya*, etc.
5. *Tafsir al-Kabir* describes the connections between the verses of the Quran. The reason given for a link and affinity between the verses, as described by him, is so appealing and reasonable that it imparts not only a sense of satisfaction, but also an ecstatic feeling of elegance and grandeur of the Quran.

Overall, *Tafsir al-Kabir* is a concise tafsir. However, people commonly remark about its lengthy discussions (e.g. the tafsir of Sura al-Fatiha alone comprises 150 pages). However, it is in the earlier part that the explanation is lengthy, but takes on fewer words as it progresses. Priceless gems of knowledge and understanding may be received from it.

One little known fact related to this tafsir is that Imam al-Razi had written this tafsir up to *Sura al-Fath* when he died. Hence, after *Sura al-Fath*, another scholar, either Qadi Shahab al-Din b. Khalil al-Khawli al-Dimashqi (died 639 AH) or Shaykh Najm al-Din Ahmad b. al-Qamuli (died 777 AH) completed it, as mentioned in vol 2 of *Kashf al-zunun*, p. 477. Recall that *Sura al-Fath* is in the 26th juz of the Quran, thus Imam al-Razi completed approximately 85% of his tafsir. That said, the completion is so marvelously done and the style of Imam al-Razi has been so thoroughly maintained, that anyone unaware of this fact would never suspect that the latter portion was written by someone other than Imam al-Razi.

3. Tafsir Abu Saʿud

Author: Qadi Abu Saʿud Muhammad b. Muhammad al-ʿImadi
School of Jurisprudence: Hanafi
Year of Death: 951 AH
Volumes: 5 (Five)

The full name of this tafsir is *Irshad al-ʿAql al-Salim ila Mazaya al-Quran al-Karim*. It is a masterpiece work, exhibiting Abu Saʿud's depth of knowledge, insight, and understanding of the Quran—all in a concise manner. This tafsir contains highly refined and subtle points about the arrangement and eloquence of the Quran. It allows for an easy understanding of the Quran while following a meticulous style, and often replaces al-Zamakhshari's [renowned] *Tafsir Kashshaf*.

4. Tafsir al-Qurtubi

Author: ʿAllama Abu ʿAbdillah Muhammad b. Ahmad b. Abu Bakr b. Farah al-Qurtubi
School of Jurisprudence: Maliki

Year of Death: 671 AH
Volumes: 21 volumes in 12 bindings

Written by the famous research scholar of Andalusia, Spain, Imam al-Qurtubi, this tafsir's full name is *al-Jamiᶜ li 'l-Ahkam al-Quran*. The primary purpose of this book was to deduce legal rulings (*ahkam*) from the Quranic verses, but he has also aptly commented on the meanings of verses, scrutinized difficult words, discussed composition, rhetoric, and relevant narrations in his *tafsir*. In addition, instructions from the Quran for everyday life have been clearly explained. This tafsir should not to be confused with the tafsir of the Hanafi scholar al-Jassas or that of Qadi Abu Bakr Ibn al-ᶜArabi, both bearing a similar name, *Ahkam al-Quran*.

5. Tafsir Ruh al-Maᶜani

Author: ᶜAllama Muhammad al-Alusi
School of Jurisprudence: Hanafi
Year of Death: 1270 AH
Volumes: 30 volumes in 15 bindings

Written by the renowned ᶜIraqi scholar of Baghdad, this tafsir's full name is *Ruh al-Maᶜani fi Tafsir al-Quran al-ᶜAzim wa Saba al-Mathani*. Since this is a publication from the relatively later eras, he has tried to gather important discussions of previous tafsirs. Hence, elaborate discussions have been carried out on language, grammar, literature, rhetoric, jurisprudence, creed, etymology, geophysics, astronomy, philosophy, spirituality, and relevant narrations. In the matter of reporting hadith, ᶜAllama Alusi has been more careful than other commentators. In this respect, it may be called a synopsis of the earlier *tafsirs*. Mufti Taqi Usmani quotes Moulana Yusuf Binnori's article *Yatim al-Bayan*, saying: "*...Tafsir Ruh al-Ma'ani*...is a tafsir of the Quran on the pattern of *Fath al-Bari*, the explanation of *Sahih al-Bukhari*, except that *Fath al-Bari* is the interpretation of human words...

6. Tafsir al-Baydawi

Author: ᶜAbdullah Ibn ᶜUmar, Nasir al-Din al-Shirazi al-Baydawi

School of Jurisprudence: Shafiᶜi
Year of Death: 685 AH
Volumes: 1 volume

Written by the 13th-century Persian scholar, Imam al-Baydawi's *Anwar al-tanzil wa asrar al-ta'wil* (The lights of revelation and the secrets of interpretation) is a popular Quranic tafsir (exegesis). This work is largely a condensed and amended edition of al-Zamakhshari's *Kashshaf*. Although *Kashshaf* displays great learning, it suffers from Muᶜtazilite views which al-Baydawi has tried to amend, sometimes by refuting them and other times by omitting them.

7. Ibn Juzay al-Kalbi's Tashil li ᶜUlum al-Tanzil

Author: Muhammad b. Ahmad Ibn Juzay al-Kalbi al-Gharnati
School of Jurisprudence: Maliki
Year of Death: 741 AH
Volumes: 2 volumes

From the Arab tribe of Kalb, Ibn Juzay hailed from Granada in Andalusia, Spain. He wrote widely on all the sciences of his day: *hadith*, *fiqh*, Qur'anic recitations and *tafsir*. He was noted for this Sufic exegesis, *Tashil fi ᶜulum al-tanzil*, and his commentary which contains fine spiritual points to benefit the soul. He died as a martyr (*shahid*) fighting in the Battle of Tarif in the year 741 AH, may Allah be pleased with him.

8. Abu Hayyan al-Andalusi's Bahr al-Muhit

Author: Muhammad b. Yusuf al-Barbari Abu Hayyan al-Gharnati
School of Jurisprudence: Maliki
Year of Death: 745 AH
Volumes: 9 volumes

An expert and defender of the science of Q*ira'at* (Quranic elocution) and a master of syntax and rhetoric, Abu Hayyan al-Andalusi is most famous for this exegesis, *al-Bahr al-Muhit*, which was composed towards the end of his life, in which he explains the linguistic meanings of the Quran. The work is extraordinarily rich in non-canonical *qira'at*

or variant readings of the Quran, some of which were not contained in prior commentaries. It is also replete with syntax and rhetoric, placing special emphasis on investigating the words of every verse, the difference in structure, and the points of eloquence.

9. Tafsir al-Khazin

Author: ʿAli b. Muhammad al-Khazin
School of Jurisprudence: Shafiʿi
Year of Death: 741 AH
Volumes: 3 volumes

Imam al-Khazin hailed from Baghdad and the full name of his tafsir is *Lubab al-ta'wil fi maʿani al-tanzil*. Considered by some to be a refinement of *Tafsir al-Baghawi*, this tafsir highlights both general and specific themes in the Quran, linguistic points of benefit, the reasons for revelation, as well as the virtues of the suras—all relying upon the authentic *ahadith* and reports of the Pious Forbears (*Salaf*) with references. It also includes proofs from Arabic poetry and the Arabic language.

Sources: Mufti Taqi Usmani's ʿUloom al-Quran and the respective source books of tafsir.

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SHAYKH MUHAMMAD `ALI AL-SABUNI is one of the leading scholars of Sunni Islam in the modern era. A specialist in the knowledge of *Tafsir* (Exegesis of the Holy Qur'an), he has authored one of the most widely accepted *Tafsirs* of the Qur'an entitled *Safwat al-Tafasir* (The Choicest Selections from the Books of Exegesis). Since its publication in 1978 and with more depth than the renowned *Tafsir al-Jalalayn*, *Safwat al-Tafasir* has quickly become the celebrated *Tafsir* for beginners. It is recommended in Islamic Seminaries worldwide as a reliable reference point to acquire the orthodox Sunni understanding of the Qur'an.

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—SHAYKH ABU'L-HASAN `ALI AL-NADWI
President of Darul `Uloom Nadwat'l-`Ulama' in Lucknow, India